AN APOLOGY FOR THE Clergy of Scotland.

Chiefly oppos'd to the

Cenſures, Calumnies, and Accuſations

OF A LATE

Presbyterian Vindicator,

In a LETTER to a FRIEND.

WHEREIN

His Vanity, Partiality and Sophiſtry are modeſtly Reproved,

And the Legal Eſtabliſhment of Epiſcopacy in that Kingdom, from the Beginning of the Reformation, is made evident from Hiſtory and the Records of Parliament.

Together with

A *POSTSCRIPT*, relating to a Scandalous Pamphlet, Intituled, *An Anſwer to the Scotch Presbyterian Eloquence.*

Quibus ego non ſum tantum honorem habiturus, ut ad ea quæ dixerint, certo loco, *aut* ſingulatim unicuiq; *reſpondeam. Sic breviter, quoniam non conſulto, ſed caſu, in eorum mentionem incidi, quaſi* præteriens *ſatisfaciam univerſis.* M. T. C Orat. in Q. Cæcilium.

Sept. 24. 1692.

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APOLOGY

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A N

AN APOLOGY FOR THE Clergy of *Scotland*, &c.

SIR,

YOUR Friendſhip for me I look upon as a great Honor, and I value my ſelf upon it; and the ſincerity, wherewith I endeavour to ſerve you, prompts me more to undertake what you command, than any ſenſe I can have of my own Skill or Ability: and rather than oblige you to continue your importunities, I ſend you here my thoughts of that Book you ordered me to Read. I undertook it with great averſion; partly becauſe ſuch ſcurrilous Contentions are very Unchriſtian in the firſt Original, ſcandalous in their Conſequences, and very unedifying to the Chriſtian Church. Partly, Becauſe I think the late Presbyterian Barbarities and Cruelties towards the Epiſcopal Clergy in *Scotland* are ſufficiently known all *Europe* over, and therefore I was unwilling to undergo the Penance of reading a Book, that provoked me in every other Line unto the undecencies of Paſſion. It lay by me ſix months without ever opening it, until I was over-powered by your Commands. Though, in the mean time I muſt tell you that you never impoſed a ſeverer Task upon me. I have no inclination to Read ſuch Books, no more than I have to drink off a Potion of Phyſick every day to my Breakfaſt: beſides there are ſome men with whoſe Genius I am not well acquainted, who cannot be ſilenced becauſe they have made lies their Refuge. The Truth, it ſelf (if at any time it happen'd to be on their ſide,) doth not pleaſe them unleſs it be dreſſed up in all the Colours of Falſhood, and ſtript of its natural Beauty and Simplicity; who like *Solomon*'s Whore, when they have but newly committed their Abominations, defie all mankind to charge them with the leaſt Tranſgreſſion. Men who Arm themſelves with all degrees of Confidence to run

down the cleareſt Truths that *truly repreſent* or ſeem to *diſparage* the *Faction* in which they are engaged. If that Book of which you deſire my Thoughts were particularly anſwered, ſuch a Reply could not but ſwell to a prodigious Bulk, becauſe to clear the Matter of Fact in ſo many particular Caſes, obliges men to turn over all the Pamphlets to which his Book is related. I did indeed once Read his Book that he Entitles his *Second Vindication*, and I hope I ſhall never be ſo deſtitute of good Books (though at preſent I have very few) as to peruſe it a ſecond time. However I will briefly give you my thoughts of it, and ſince the Book has no method, I may be allowed to put the Reflections I make upon it in any order I pleaſe.

In the firſt place I will examine his General Apologies by which he thinks to ward off the blame of the barbarous *Rabblings* of the Clergy from his Party. Secondly, From the Book it ſelf, I'll give you a natural Character of the Author. Thirdly, I will ſhortly conſider his Theological Reaſonings, that occaſionally falls under his conſideration, when he pleads for the Innocence of Presbyterians. And laſtly, I will conſider the truth of that ordinary Objection that the Presbyterians manage againſt the Epiſcopal Church of *Scotland*, when they alledge that Presbyterian Government was eſtabliſhed in that Church from the beginning of the Reformation.

And firſt, I take notice that all along he ſeems to diſown the *Cameronians* as Presbyterians, or as men not of their *Communion*. At other times he acknowledges they are zealous *godly* men, and if he proves that the Barbarities committed upon the Clergy were not committed by *ſober* and *intelligent* Presbyterians, he thinks the Presbyterians are ſufficiently vindicated from all imputations of Cruelty and Violence. And therefore unleſs we prove them *ſober* and *intelligent*, he thinks all our Complaints of the Outrage and Tumults of the Presbyterians are *vain* and *impertinent*: But are not the *Cameronians* Presbyterians? To what Communion then do they belong? Have they any Principles, Diſcipline, or Worſhip, different from the Presbyterians? Were not their Leading Men lately owned and received by the pretended General Aſſembly, without retracting any Articles of Doctrine, or diſowning any of their Practices that they ſo zealouſly recommended to their Followers in the Weſt? This is a very pleaſant Fancy, that the Author ſhould endeavor to hide the Tumults and Inſurrections of that Party by changing the name of Presbyterian into *Cameronian*. The *Donatiſts* in *Africk* (as readily all Schiſmaticks do) ſplit themſelves into two great Factions, *viz.* The *Primianiſts* and the *Maximianiſts*. What Sacrilegious Villanies they committed (and all under the Pretext of Zeal and Reformation) every body knows. But pray? What an impertinent Apology could it have been for the *Donatiſts* to ſay that it was true indeed there were a great many Barbarities committed upon the Clergy, their Families, Churches, Altars, and Sacred Utenſils; and upon the People adhereing to their

Vide Optatum, Milevit.

their Communion, but that ſuch Indignities were not committed by the *ſober intelligent Donatiſts*, they intended no more than the Reformation of Abuſes by orderly and *Imperial* Edicts. Their Zeal againſt the *Traditores* only put them upon extraordinary attempts of Reformation. It could not be denied, but that the *African* Church and the Catholick Clergy there were ſadly oppreſt and run down by a company of mad and ungovernable Enthuſiaſts; but the *ſober* and *intelligent Donatiſts* were not to be blamed. They were either the *Primianiſts*, or the *Maximianiſts*, that committed ſuch Extravagancies, and diſorders, or (which is moſt probable) they were committed by the *Circumcellians*, a third Diviſion of that unhappy *Family*.

Now the Author makes juſt ſuch another Apology for the Presbyterians of *Scotland*. He cannot deny but that the Orthodox Clergy in the Weſtern Shires were miſerably haraſſed, but the *ſober* and *intelligent* Presbyterians are not to be blamed. We do eaſily grant him that the Presbyterians that were moſt inſtrumental in the Diſaſters of the Clergy were not *ſober* men, though the moſt *intelligent* amongſt them did contrive and manage the irregular Heats and Motions of their own Partizans.

But to expoſe the vanity of this Apology a little more cloſely. We know no Opinions that Mr. *Cameron* propagated or entertained that were *peculiar* to himſelf. He followed moſt cloſely and ingenuouſly the *Hypotheſis* of the old and zealous Presbyterians; and the plain Truth is, Mr. *Cameron* was not a man very proper to be the Founder of a new Sect. He built upon the Notions that he was taught by his Brethren: and the Presbyterians are oblig'd for this word *Cameronian* to the *Epiſcopal* Clergy, who mean no more by this *word but a Presbyterian whoſe Zeal for his Faction* (after the Example of Mr. *Cameron*) *over drives him violently beyond all Bounds of diſcretion.* And yet I cannot but commend their Artifice in this. The word *Presbyterian* is known in *England*, but the word *Cameronian* is not; and therefore this diſtinction (for diſtinctions are of great uſe ſometimes) of *Presbyterian* and *Cameronian* is a very plauſible Defence in *England* to diſprove all the complaints made by the *Epiſcopal* Clergy. As if the *Cameronians* were a new *Species* of *Schiſmaticks* different from the Presbyterians, and that we had three conſiderable diviſions of Chriſtians in *Scotland*, the *Epiſcopal* Party, the *Presbyterians* and the *Cameronians*. Whereas indeed, we know of none but two. And the *Cameronians* are thoſe *Presbyterians* that have ſtudyed their own Principles moſt accurately, and draw from thoſe Principles ſuch practical *Concluſions* as they *naturally* and *neceſſarily* yield. I know not how this Author can make his Peace with the *Cameronians*. For the whole Nation knows that thoſe *Presbyterians* whom he *Nicknames Cameronians* did aſſert their Presbyterian Principles when others were very ſilent; and upon this they value themſelves as the moſt Pious, Active, and ingenuous of the whole Party, who differ not from others in their Principles but do exceed ſome of their Brethren in

higher degrees of *Zeal* and *Sincerity* to promote the *Interest* of their Combination. But pray? What is it that the *Cameronians* have done that they might not have done upon Presbyterian Principles? For it is a received Maxim amongst them *That the people may, (especially in Conjunction with their Pastors) reform the Church when the Magistrate is slack or remiss in his duty, or opposite unto the designed Reformation.* Now the removal of the Episcopal Clergy upon their *Hypothesis* was a necessary mean to advance this glorious Reformation. And what is there in the most Barbarous Rabbling of the Clergy inconsistent with the Presbyterian Principles? Can *Religion* prosper in our Nation unless the Bishops and their *Adherents* be extirpated? And is not Presbyterian *Government* the *immediate* and *express Institution* of our Lord and Saviour? Is not the exercise of Presbyterian *Discipline* the *Administration* of his Royal Kingdom and Scepter. And may we be less serious in asserting his *Kingly Office* than in defending his *Priestly* and *Prophetical* Office? Did not the Presbyterian Church of *Scotland* upon all Turns wrestle with Authority about this great *Truth?* And does the Author think that they ought not to interpose in so Critical a Juncture to rescue themselves from the Bondage of the *Antichristian Hierarchy?* That their Squeamish Consciences groan'd under for so many years? If the Reformation of the Church from Episcopacy to Presbytery be of this Consequence (As they Print and Preach every where.) What is there in those last Tumultuous *Rabblings* that the Presbyterians can disown? Wherein are the *Cameronians* to be blamed? Because forsooth this Author thinks that the Actors of those *Villanies* we complain of were perhaps not so *sober* and *intelligent*, that is to say, he rejoyc'd in what was done, but he wished it might have been carryed on with greater caution and secrecy, least the Episcopal Clergy might take occasion to represent them and their proceedings in their true and natural Colours.

I think the Author is to blame for saying the *Cammeronians* are not *intelligent.* For certainly they took their Measures by the best directions that could be had; for their Agents gave them exact intelligence of what they might venture upon and when. Accordingly a company of wicked Incendiaries (who had declared War against King *Charles* the Second, when he Governed the Nation by those Laws that were made in times of Peace by the most unanimous and solemn Parliaments that ever the Nation had, and who declared in their Seditious Pamphlets and Papers that he had forfeited all Right to the Crown, because forsooth, he had broke the Covenant) I say they, were the men who at the beginning of this Revolution (as they were directed) fell violently upon the Clergy and drove them from their Houses and Residence; to the scandal of *Christianity*, and *reproach* of our Nation. And this is not at all to be imputed to the casual efforts of Passion or Revenge, but to an uniform Combination of the whole Society: and this appears, because the Clergy were not generally Rabbled by their own Parishioners,

but

but by thoſe Fire-brands who concerted their Meaſures with their own *Societies*, and did nothing of that Nature without *Advice* and *Directions*. The Author thinks to excuſe what was done againſt the Clergy, when he tells us in ſome places of his Book, that their *own Pariſhioners* gave them no *diſturbance*: but this proves that the Cruelties they met with proceeded from a *League* and *Covenant* amongſt their Enemies ſince thoſe miſchiefs did not light upon a few of the Clergy (who might poſſibly provoke their Pariſhoners by ſome indiſcretions) but upon the whole *Order*, even upon ſuch, (who miſtaking the true Objects of Pity and Compaſſion) as had frequently interpoſed with their Superiors to mitigate the Legal Penalties againſt Non-Conformiſts. Add to this that ſeveral of the Gentry in the Weſt, who were better natur'd and had better Principles than their Presbyterian Neighbours, were very forward to reſent the *Affronts*, and *Indignities* done to the Clergy, until they underſtood that the Tide was riſen too high to be reſiſted: and that ſuch of the Presbyterians as were then out of the Nation, and directed the Methods that the Rabblers were to take, would vigorouſly reſent the leaſt ſtop that was put to their *career*. For it is obſervable of ſuch men that they never forgive an Injury; and no Injuries are more implacably reſented than any the leaſt Affront that is offer'd to their *Faction* and *Government*. And it is no wonder for they never ſay the Lords *Prayer*, and it is probable that their oppoſition to that Divine Compoſure, is rather from its contradiction to their Nature, than from the ſtrength of ſome whiffling *Enthuſiaſtick* Arguments invented againſt it. It is not poſſible to oblige men of their Tempers by any Favours, and the Clergy upon the laſt Revolution found ſuch of them as they had done kindneſs to, moſt *venomous* and *irreconcilable*: and generally the Body of the People in thoſe Weſtern Shires are *cunning*, *avaritious* and *diſſembling* beyond meaſure: and ſince the Presbyterian Principles invaded their Honeſty, it was never heard that any of them heartily forgave an Injury, or what they fancied to be ſo.

The Confederacies againſt the Government were then called Societies *in the Weſt of* Scotland.

But I return to what I intended, *viz.* That the Affronts done to the Clergy were concerted by the Party: ſince it is evident from many of their Topicks and their avowed Principles, that there was nothing ſo rude or villanous in the diſaſters that the Clergy met with but what they might venture upon by the *Maxims* of their *Moral Theology*; ſo alſo it appears undeniably from this, that the Leading Men of that Party who were at *London* upon the beginnig of the *Revolution*, oppoſed with all Vigour and Impudence all the *Evidences* brought from *Scotland* of the Sufferings of the Clergy. And though a Reverend perſon brought with him Authentick Atteſtations of what the Clergy ſuffered; yet the leading Presbyterians boldly averred, that there was nothing in *Scotland* but profound Peace and Silence; that they

Dr. S——

they had Letters from their *Factors* and *Chamberlains* informing the contrary to what was alledged by the *Episcopal* Party.

In the *Confusion* that Affairs then stood, it was easie for them to stop any *regular* or *legal* Tryal; and they had in that *critical* Juncture many Advantages of their Neighbours. So their Emissaries in *Scotland* went on with all possible *Licence* and *Villany*. And it is very odd that this Author should undertake to vindicate the Presbyterians from those Tumults, when the united force of the whole Party, with all their Zeal and Strength, never yet appeared so unanimous and uniform in any enterprise as at that time in their endeavours to pull down our National Church, and so fond were they then of their Revenge, that they preferred their *Dagon* of Presbytery to their being United to *England*. The Author thinks that neither he nor his Party are obliged to vindicate any act of Cruelty that proceeded from the Civil Authority against the Clergy. If they were the Patrons of Presbytery (as he thanks God they were) certainly their Actings ought to have been justified in the first place, but he tells us that if the Clergy have suffered any thing that was hard and extraordinary, it ought not to be imputed to his *Party* and *Principles*, but to the *King* and the *Councel*, and the *Rabble*, as he very mannerly expresses himself. Yet I must thank him for this compendious Apology, since the Presbyterians under the late Reigns suffered nothing but what was *inflicted* by Law. We need make no excuses for the Laws made against Presbyterians, and those Laws more gravely consulted, than the hasty and undigested resolutions of peevish and angry Outlaws. And such Laws were made in times of Peace, and with all *Solemnity* and *Deliberation*, and were absolutely necessary to maintain the Peace of the Nation, and the *Kings legal and just* Prerogative against the *Popular* but *pernicious* Tenets of bigotted Covenanters; now I hope you are sufficiently convinced that I need not transcribe the *History* of the Tragical Rebellion in King *Charles* the First his time, nor yet the many Protestations of the Covenanters at the Cross at *Edenburgh* against the Kings most Just and Fatherly Proceedings. And to convince you by one Instance that they love nothing but what they possess by Force and Rebellion. When that most gracious King ordered the Covenant to be taken as it was Enacted in King *James* the Sixth his time (thinking this might blunt the edge of the Covenanters, and satisfie the deluded People) they Protest against this his Proclamation. For you must think that in their Divinity, things *Lawful* in their Nature, nay things Necessary, (for such they take the Covenant to be) become *unlawful* when once required by lawful *Authority*. Does this Author think that the present Generation knows nothing of the History of *Presbyterians*? That the *British* Tragedies from the year 1638. are buried in *eternal silence*? That all the *Monuments* of their daring Insolence are *extinct*?

Jusque datum sceleri —

Vid. *Kings large Manifesto.*

extinct? That the Acts of the *General Assembly* are quite lost? That the Villanies of the *Remonstrators* are Recorded no where? Why then does he think to impose upon the World by telling us that indeed *they* are very *sorry* for the Tumults that happened in the *West*, but that the Presbyterians were no Actors in those *disorders*. *They would gladly see things done more regularly and orderly; They (forsooth) love no such Methods:* and yet the present Ministers of the Presbyterian Church cannot instance any one thing that the *Cameronians* did upon this late *Revolution*, but what is justifiable from *Presbyterian Principles*; and though they could not be justified from their former *Principles*, why may not the present Presbyterians improve the Principles of their *Predecessors**? As all Sectaries do who grow worse and worse until they are given up of God unto a Reprobate *mind*. And indeed if I had any Books by me I could easily prove (especially from their own *Calderwood*) that the Presbyterians did nothing towards the Clergy in the West of *Scotland* upon the late *Revolution*, but what they ought to have done upon *their Principles* and *former* Practises. It is very pleasant to observe what different Batteries the *Presbyterians* in *Scotland*, and the *Dissenters* in *England* raise against *Episcopacy*. The Presbyterians in *Scotland* plead for their National, Classical, Spiritual Power, independent upon Kings: the Dissenters in *England* plead that such a Spiritual Union amongst Clergy-Men is too *powerful* a *Faction*, and may easily endanger the *Safety* and *Peace* of the Nation. The Reason is, the Presbyterians are in possession of such an Union in *Scotland*, and the Dissenters in *England* have no legal *Cement* to unite them together. And therefore every thing that they are not in Possession of at present, is *wicked* and *dangerous:* but if they could *grasp* it, it might become a very useful Engine to Propogate the *Covenant* all *Europe* over. For they find that men are naturally averse to the *Power* and *Authority* of their *Discipline*, and therefore it were necessary to support it by all the strength of *Laws* and *Edicts*, and by the *Inquisition* it self, if the Eyes of Princes could be so far opened as to see that there is no true Reformation wrought but by the *Conduct* and *direction* of Presbyterians. I have insisted the longer upon this general Topick because most of his Book is built upon this *Subterfuge* alone, that *Cameronians are no Presbyterians*, though they can be reduced to no other Schismaticks; and that what they did was disowned by the Presbyterians though he himself knows the contrary, and the whole Party magnified these Heroes; and when it was doing it was said to be nothing less than the Cause and Work of God.

* *Who of the old Presbyterians ever Preached against the use of the Lords Prayer or Doxology?*

Letters of a Dissenter to the truly Learned Dr. Burscough.

But I have this general *Head* when I give you an account of one remarkable piece of *Sophistry* and *tergiversation*, that he makes use of to palliate the Crimes of his Party; and it is so much the more material, since if he fails in

in this he ſhakes the Foundation of all his Apologies, by which he would make us believe that the *wiſe* and *leading* Men of his Party had no hand in any Tumults, no not in that at *Edinburgh* in *December* 1688. His words are, *For the Tumults at* Edenburgh, *we know of none but what was made by the Students at the College there in burning the Pope in Effigy.* And a little after, *That any Preſbyterians who then or ſince had Authority in the State or Church did aſſiſt in contrivance or management of this matter we do utterly deny.* I have faithfully tranſcribed his own words, becauſe this is a conſiderable paſſage which flies in the Face of all Evidence, and contradicts the Conviction of all the Inhabitants at *Edenburgh*. Then, if the barbarous Tumult at *Edenburgh* was managed and contrived by the Leading Men of his Party, who *then* and *ſince* have had Authority in the *State*, in that caſe all his Apologies for the Presbyterians fall to the ground. And from this one ſingle Inſtance his Book is ruin'd and his Authority baffled, and the next General Aſſembly will order him to be more *cautious*, and quietly tell him, it had been better he had not ventured upon this *unfortunate* Sally againſt his Adverſaries. For there is nothing more eaſily made out than that the Leading Men of the Presbyterians were the ſole *Actors* and *Contrivers* of this hideous *Tumult*. To make you ſenſible of this, let me obſerve *firſt*, That he *ſhuffles* and *confounds* two very different *Stories* into one, *viz.* The Tumultuous defaceing of the Kings Chappel, and the burning of the Pope in Effigy: for the laſt was near a fortnight after the other without any *Tumult* or *diſorder*. The *Students* had made a mock *Effigies* of the Pope, and carryed it from the place that it was made to the Colledge, and from thence to the Croſs at *Edenburgh*. All of them in the mean time walking orderly in their Ranks, and the Colledge *Mace* carryed before them by one of the Publick Servants, this could not be obtained without the Maſters *Permiſſion*. So there was no Tumult nor no diſorder intended. A great many of the Nobility, and moſt of the Citizens of beſt quality were looking on, and when this fooliſh *Ceremony* was over, they retired to their Lodgings without any Tumult or *Extravagance*. But the defacing the Chappel at *Holyrude Houſe* was a *Tumult* indeed, and a very *tragical* one too, in all its *beginnings* and *Conſequences*. This fell out upon the 10. day of *December*, 1688. The Presbyterian Faction in *Edenburgh*, had ſometime before determined to Rifle the Kings Houſe, particularly my *Lord Chancelor's Lodgings*, to deface the *Chappel*, and to force the *Guards*, and in a word, to make the moſt *terrible* and the moſt *numerous* ſhew that they were able to make. In order to this they gave out that the *Papiſts* intended a *Maſſacre* of the *Proteſtants*, though there was not a Papiſt in *Edenburgh* to two thouſand Proteſtants: And in the Confuſion that Men were then in, a great many unwary people were frighted, and the Presbyterians *concerted*

Pag. 35. Edenburgh *Edition.*

Crimine ab uno diſce omnes.

ed their Meaſures and flew to their Arms, and the City for that night become a diſmal *habitation*, carrying all the marks of *Hell* and *Confuſion*; nothing was to be heard but ſcreeches, lamentable *howlings* and *ſhootings*, and this was not managed by the Body of the People (who were very averſe to ſuch treacherous and unmanly adventures) but by ſome of the Leading Presbyterians, who *then* and *now* have Authority in the State, and might be known by their large *Buff-Belt*, and a *Halbard* upon their Shoulder, running up and down in great fury to excite the People to this *Reformation*. In this Scuffle, before they entred the Chappel, there were ſome killed, and ſeveral wounded by the Guards that kept the *King's* Houſe, and in the mean time the *Governours* of this Tumult finding that the People were not ſo forward to Pillage the *King's* Houſe, went up and down and told them that their own Children were killed, when thoſe very Children were at Home and ſafe in their Lodgings. And though many were wounded, and ſeverals killed, yet not a Student belonging to the College was hurt, for there were but very few of them whoſe Youth and Levity had engaged them to be witneſſes of this Tumult.

I believe the Ringleaders of the Presbyterians at *Edenburgh* will give the *Vindicator* but little thanks for mentioning this Tumult that is openly avowed by themſelves. And he may ask, not only the forementioned Gentleman, but alſo the Maſter of *F*— and ſeveral others (whoſe names are concealed, and may continue ſo, unleſs the *Vindicator*, or ſome of his *Aſſociates*, by their *indiſcretions* oblige me to be more particular) whether they were *there*, and what a glorious *Figure* they made. If it be unpleaſant to name particular Gentlemen, they may thank their *Vindicator* who obtrudes ſuch *fulſome* Lies upon the World, when the Matter of Fact is ſo very recent, and known to all the Inhabitants at *Edenburgh*; and the Leading *Presbyterians* are very loth to part with the honor of this Atchievement, ſo agreeable to their conſtant *Genius* and former Practiſes; for one of their chief Advocates pleaded lately before the Judges, in the Tryal of Mr. *Wallace*, that they that Pillaged the Kings Houſe were a *Company of Grave*, *Reaſonable*, *Thinking Men*, *Commanded by a Lord of the Seſſions*. We ſee then by this one ſingle Inſtance the Spirit of Lies and Vanity that runs through his Book. For if it be undenyable that this Rabble Reformation was *concerted* by the *Ringleaders* of the Faction. Then he muſt own that the Tumults were not the *accidental Efforts* of ſome angry inconſiderable People but the *united* endeavours of the Presbyterians.

And indeed this Eſſay at *Edenburgh* was but the Preface to other marks of the Kindneſs they intended the Clergy in that place; if their violence had not been happily prevented by the Generous Reſolution of that *Learned* and *Illuſtrious* Society of the College of Juſtice: and it is very probable that the *Vindicator* wrote down this Story carleſly and hand over head. For if he had adviſed with his Friends at *Edenburgh*, *George Stirling* the Apothecary, and Mr. *Menzies* in the *Locken buiths:* they could not be ſo ſelf-denyed

The very next Lords day one of their Miniſters in the Meeting-Houſe belonging to the Tron *Church Pariſh*, December 17. *thanked God for this Glorious Reformation, I inſtance him not to exclude others, but becauſe I can prove it.*

as to be willingly deprived of the honour they had in *managing* and *contriving* this Tumult. It was a diſparagement to their Zeal, and Activity, to be robbed of the *Glory* they acquired in this *Enterpriſe*. I cannot but acknowledge that it is highly indecent to name particular Men, but what ſhall we ſay when we have to do with ſuch *Waſps* and *Hornets:* you ſee then by the Reflections I have made of this General Topick, what the Superſtructure muſt be.

The next thing under which he endeavours to cover himſelf and his Party, is his fancy of an *Interregnum*. He tells us gravely in many places of his Book, that what was done againſt the Clergy was done in an *Interregnum*, and *that the People were highly provoked by the Clergy*, that they were *inſtrumental* in the Sufferings of the *Non-Conformiſts*. That the *Clergy* themſelves were but *profligate* and *debauched*, and that they are generally ſuch as are unacquainted with the *operation* of the Spirit of God upon their Hearts; and if this does not *excuſe*, yet it *extenuates* what thoſe *zealous* Patriots did at that time to advance the *Glorious Reformation*.

I cannot but take notice in the firſt place of his wild imagination of an *Interregnum*, which cannot properly fall out in an *Hereditary* Monarchy; for the *King* never dies. For, Though the *Laws* were not put in Execution in that Interval of *Confuſion* and *uncertainty*, yet they retained their *Legal* Force and *Authority*. The Government was indeed in a Convulſive Motion, ſo that it could not perform the *ordinary* Functions of Order and Juſtice; but does he think, that becauſe humane *Laws* were in that *Interval* hindred, that therefore the *Godly* and *Zealous* Presbyterians were looſed from the Obligations of the *Laws* of Nature and Religion? Is there no ſecurity againſt the *violent* hands of thoſe *Saints*, but the *coercive* power of Laws? How can they pretend to be better Chriſtians than the reſt of their Neighbours when they venture upon the moſt *unchriſtian* Practices? Which puts me in mind of the Character that *Cornelius Tacitus* gives of the *Jews*, *They were kind and affectionate to their own Kindred, but they retained adverſus omnes alios hoſtile odium*. *Juvenal* gives the ſame Character of them, but it is much more agreeable to the *Presbyterians*. Does he think that the Notion of an *Interregnum* can juſtifie what modeſt Men are aſhamed to own? And is it for the honour of his *Party* that he ſhould proclaim to the World that they ſtand not in awe of the Divine Laws, unleſs they are reſtrained by the terrour of Humane Laws? Why do they pretend to be acquainted with the Goſpel, when they *openly* and *jointly* contemn its moſt *eſſential* Precepts? But he ſays the People were much injured and *provoked by the Clergy*. What the Clergy in the Weſt of *Scotland* did, I know

Non monſtrare vias eadem niſi ſacra colenti.

I know not, if I make an eſtimate of their proceedings againſt *Non-Conformiſts*, from the practice of our Clergy-Men in other parts of the Nation, I declare ſincerely to you I never knew one of them that proſecuted the *Diſſenters* without great reluctancy, nay I knew many of them that interpoſed with ſincere kindneſs and vigor for their Pariſhioners, frequently and with ſucceſs too, when they were obnoxious to the Laws.

But let us ſuppoſe that the Clergy did proſecute the Diſſenters according to Law, they did nothing in this but what they were obliged to do, the *Peace* of the Nation was *indangered*, the *Legal* and *Lineal* Monarchy was undermined; and the Government, by ſuch frequent *ſhakings*, moſt likely to relapſe into its former *ſtate* of *Civil War* and *Confuſion*; and the ſouls of the People committed to their Care were poyſoned with *dark* and *Enthuſiaſtick Principles: Speaking evil of Dignities* took place of the *Ten Commandments*, and a Schiſm unreaſonable in its beginnings, and diſowned by all Proteſtant Churches, and the *learneded Presbyterians* *, was propagated in all corners of the Nation with all vigor and diligence; and ought the Clergy to look on and continue idle Spectators when the Peace and Safety of their Country *Spiritual* and *Temporal* was ſo daringly and *factiouſly* invaded? Were they not obliged by the Laws of God and Man to ſtop this *Career* of Inſolence and Villany, and though they ought to undeceive the poor deluded People by all the ſoft Methods of tenderneſs and meekneſs, yet the *Boutefeu's* and Incendiaries were to be chaſtiſed and *laſhed* with greater ſeverities, and our Governours did nothing then but what they ought to have done in their own defence, unleſs they had reſolved to Sacrifice the *Fundamental Conſtitution* of the *Monarchy* and their own *Honours*, *Dignities*, and *Eſtates* unto the *Caprice* and Ambition of ſome bigotted *Covenanters*.

* Bochart. Phaleg. Edit. 3. Lugd. Batav. pag. 989. *Cavendum igitur ne Scyllæ fugâ in hanc Charybdim incidamus, neve rigor nimius, & pluſquam Vatinianum in Epiſcopos odium, eo imprudentes adigat, ut Veteri Eccleſiæ dicam ſcribamus, & ab ejus communione ipſi nos arceamus. A quibus Extremis Galliscanas Eccleſias ſemper abhorruiſſe libri à Gallis ſcripti palam indicant, & Noſtrorum perpetua praxis.*

Idem ibid. *Interim Epiſcopale regimen eſſe antiquiſſimum, & paulo poſt Apoſtolos per Univerſam Eccleſiam magno cum fructu obtinuiſſe, eſt mihi compertiſſimum.*

But I would ask the *Vindicator* whether they of the Clergy that never proſecuted any of the Diſſenters were the more kindly treated upon this laſt *Revolution*. I know ſeverals of them who have been moſt ſpitefully uſed by the Presbyterians, though formerly they did them all the good Offices that lay in their power. The Clergy, as well as the Laity, were obliged by the *Laws* of the Land, and by the Fundamental Laws of Humane Society, to cruſh, and extirpate the beginnings of Rebellion, and the attempts of ſuch as preached the moſt pernicious Principles, until at laſt the Rebels juſtified in their Books and Sermons open and *avowed Murthers*. And that by the moſt natural Conſequences from their own

 Principles,

Principles, when the wickedneſs of the Party appeared thus terrible to the Peace of the Nation, was it to be expected that our Governours ſhould look on and ſuffer their own *Throats* to be cut, their *Families* to be forfeited, their *King* to be dethroned, their *Church Polity* to be pulled down, and the entire *Scheme* of their Government to be defaced? And all this for no other Reaſon, and upon no wiſer Conſideration, than becauſe their Enemies *pretended* Religion, and gave moſt *ſacred* Names to the moſt *abominable* Crimes. And now again that they are uppermoſt, they are very angry that men do not ſhut their Eyes, and ſuffer their Follies and Tyranny to overſpread the Nation without Contradiction. But what was it, that *their* Miniſters did ſuffer upon the Reſtitution of King *Charles* the Second. Why they would not take *Preſentations* from the Patron, nor *Collation* from the Biſhop: they would poſſeſs their Benefices againſt the Law, and in defiance of Authority: but was any of them turned out that did comply with the Law? So earneſt were ſome of our Eccleſiaſtical Governors to keep them in their Places, that they made ſuch offers of Peace and Accommodation, as none could refuſe but *ſullen* and *deſperate* Incendiaries, nor was there any thing required of them, but what the moſt rigid Presbyterians might comply with, if their Zeal to ſupport their Faction had not infatuated them as much againſt the Vow of Baptiſm, as againſt the common Peace and Safety of their Country.

Biſhop *Lighton.*

The Presbyterians in *Scotland* are generally blinded with this *fatal* prejudice (an Evidence of their incurable Enthuſiaſm) they think that no man can act any thing againſt the *Presbyterians*, but he immediately acts againſt the light of his own Conſcience. They take it for granted that their *way* is the only true Religion, that it is *plainly* revealed, and that they give greater Evidences of *Piety*, and *Religion*, than any other Society of Chriſtians upon Earth, and if you do not believe this preſently, without Examination, you are far *from the Kingdom of God.* Nay, you are *alienated from the life of God.* Hence it is that the *Presbyterians* conclude that whatever is done againſt their Party, is done rather againſt the Light and Conviction of their Enemies, than the petulance and vanity of their *own* Fraternity: therefore they inſinuate upon all occaſions, that all Reaſonings againſt them proceed from Prophanity and Atheiſm, or from men void of all *Principles* and Religion. You may as eaſily reaſon a *Bedlamite* out of his fancied Honors and Principalities, as perſuade any of their deluded Diſciples that they may be in an Errour: and this they owe to their *cunning* Teachers, who tyrannize over their *Belief* as imperiouſly as the cruel *Brach-mans* do among the *Indians.*

But let me enquire in the next place calmly, did the meek *Covenanters* when they got the aſcendent in King *Charles* the Firſt his time, treat their Oppoſite with that *gentleneſs* and *diſcretion*, that *condeſcention* and *longanimity*, that became the true Goſpel of our Saviour? But ſo very far from this temper, that they proſecuted the *Malignants* with all

Rage

Rage and *Cruelty*. And if there were not another inſtance of their Cruelty, but the Sufferings of the *excellent Biſhop Wiſhart*, men might eaſily penetrate into the *Genius* and *Spirit* of the Party. Then their Pulpits thundered againſt the *Malignants* all the *Curſes* in the Bible; and all were *Malignants*, in their Dialect, that were not *Presbyterians*. Add to this the univerſal and reſtleſs endeavours of their Miniſters to ruin the *Perſons*, *Eſtates*, and *Families*, of all that oppoſed their *Deſigns*: and their Diſcipline was made an Engine to pry into the greateſt Secrets of Families, and the Presbyterian Chaplain, who was ordinarily the Miniſters Intelligencer, complained in his Prayers of what he thought amiſs in the Family or Neighbourhood, nay the Soundeſt part of the Nation groaned under this Tyrannical *Pedantry*, as the *Iſraelites* did under the *Egyptians*, when their bloody Scaffolds ſtood erected for ſome whole weeks together. Then it was, that their *modeſt* Miniſters ſaid that *their Cauſe* was like to proſper, when they juſtified one Crime by the Commiſſion of another, and the whole *Scheme* of their Arbitrary Tyranny from their Succeſs and Proſperity; when their *Turkiſh* Argument of Force and Arms ran down the Doctrines of our *Meek and Crucified Saviour*. And now forſooth they muſt tell us, that the Epiſcopal Clergy were *rigid*, and *peeviſh*, and ſevere, to their Pariſhioners; when perhaps they did not repreſent to the Judges, in their ſeveral bounds, the tenth part of thoſe Crimes that were committed againſt the Church and State; and yet the Law did oblige them to give up the names of Recuſants. And do not we ſee, that the Preſbyterians ſince the late *Revolution* have out done the diligence of all men againſt the Clergy and Laity of the Epiſcopal perſuaſion, for the whole Faction applyed their utmoſt force (ſince the *Revolution*) to ruin her Neighbours, and poſſeſs themſelves of all their Places, *Civil*, *Military*, *and Eccleſiaſtical*.

The truth is, there are no people upon Earth that value Government and Sovereignty as the Presbyterians do. It is the Idol they bow to: there is nothing gratifies their higheſt Paſſions ſo much as a power to tyrannize. If the whole world were once under their Feet, they would look chearful, their Blood would *Circulate* more *briſkly*; untill this be obtained there is no reſt nor peace for mankind. The *Diſcipline*, *the Sacred Diſcipline of Geneve*, muſt *wreſtle* with all Authority until the Conſumation of all things.

But if the former excuſe did not ſerve his *Deſign*; yet it is often inſinuated all a long his Book that moſt of the *Clergy* were *wicked men*. But let me ſuppoſe the truth of this *infamous* accuſation; who made *them* Judges of the *Scandalous* Clergy? Whoſe Delegats were they in the *Execution* of this Puniſhment? I have told you before that I am acquainted with very few of the Clergy of the Weſtern Shires, but I am informed by judicious and intelligent Men, that generally the Clergy in thoſe Shires were *Grave*, *Sober*, and *Aſſiduous* in the work of the Miniſtry. That moſt of them endeavoured

deavoured upon all occaſions to gain thoſe *Enthuſiaſts* from their *Schiſm* and *Deluſion*, and were very ſucceſsful in this Chriſtian deſign, if a new *Indulgence* after the Defeat at *Bothwel*-Bridge had not buoyed up their *Intereſt*. As for the *ſcandalous* Aſperſions caſt upon the Clergy by the Weſtern Presbyterians, it is certain that by one of the Vindicators own *Rules* we ought not to believe them; becauſe they are all of them of a *Party*, and indeed of ſuch a Party, who from their firſt appearance in the World placed much of their ſtrength in reproaching the *Clergy*. If ſome of the Miniſters in the Weſt did not live according to the Dignity of their Character, we ought rather all of us (who have not renounced our Baptiſm) to lament it, rather than inſult and upbraid them with it. Indeed a Miniſter, whoſe Employment is to fit other men for Eternal Life, and yet lives in open and ſcandalous oppoſition to his Rule, is the moſt *monſtrous* thing in Nature. All the Satyrical Writings of the Poets, and all the Invectives of Orators, cannot furniſh one word to give a true *Idea* of that loathſome Creature. But on the other hand, If any of them be guilty, to upbraid them with their faults, is not the way to reform them, for of all Advices thoſe that are given to reform the Clergy, ſhould be managed moſt nicely and tenderly. And it is to be feared that the *Vindicator* and his *Aſſociates* are very glad when they can diſcover the trippings of their Adverſaries. If any of the Clergy be guilty of ſuch things as are clamorouſly alledged by *Presbyterians*; it is no Argument againſt the common Cauſe of the *Catholick* Church, and the *Apoſtolical* Succeſſion of that *Hierarchy* of Biſhop, *Presbyter*, and *Deacon*, continued from the days of the Apoſtles until now. And therefore he may, if he will (as is threatned) employ the people in the Weſt to make and gather ſtories to the diſadvantage of the Epiſcopal Clergy, and it is an eaſie thing to ſwell that Volumn into a prodigious Bulk, if their ignorant and implacable Enemies may be believed, it is not poſſible for them not to accuſe. But I think the Vindicator himſelf, is not of ſo *profligate* a Conſcience as to give Ear to ſuch *malicious* Reports. We have had late Inſtances of the *Presbyterian* activity againſt the Reputation of the Clergy, no man could eſcape a Libel that enjoyed a *comfortable* Benefice. Nothing could have made the *Presbyterians* more contemptible than this *treacherous* and *ſneaking* method of *Libelling*, when it was viſible to all men that thoſe ſcurrilous Papers were intended for no more, than to ruin and diſgrace the moſt *innocent* and deſerving men. And it is very odd that they could venture to blindfold the Nation by this *baffled* and *hypocritical* Sham, and how comes it that the Clergy in the Weſt are repreſented as *Criminals*, when they dare not attack the Clergy in the North? The reaſon is obvious, the People in the *Weſt* date

The Presbyterians in England *libelled all kind of Crimes againſt the Clergy before the Rump Parliament, and one of them was deprived for drunkenneſs, who was ſo abſtemious, that he never drank any thing in his life but Milk and Water.*

date their *Converſion* from the time that they forbear to hear the *Curates*, and they think themſelves obliged by all their ties and ſolemn *Covenants*, to ruin and diſparage thoſe *limbs* of Antichriſt. But the People in the North can diſcover no ſuch beauty in their Presbyterian *Diſcipline*: they love and honour their own *Miniſters*, they hear them Preach the Articles of Chriſtian *Faith*, and true and ſolid Morals, and ſo rough are thoſe *Infidels* in the North, that they never thought *Sniveling* neceſſary to make a *great Saint*. They love a plain and unaffected Stile, and they cannot be perſuaded but that the Oracles of God may be Preached without *affectation*, and yet with all requiſite *Gravity* and *Recollection*.

If there be ſo many Libels gathered by *Presbyterians*, it may provoke their Enemies to recriminate, and if the Vindicator thinks that ſuch *ſcurrilous* writings can ſerve the common cauſe of Religion, I wiſh him more wiſdom and ſobriety: I condemn all *ſuch* methods in all Parties, and if the thing were allowable, we could tell him that many of his Aſſociates in the Miniſtry are very *ſcandalous*, ſome of them *Adulterers*, ſome *Fornicators*, ſome *Blaſphemers*; ſome whole Presbyterian Families *Inceſtuous*,

—— *Sed præſtat motos componere fluctus.*

If I rejoyced in this Recrimination, I were not a good Chriſtian. But it is neceſſary to put thoſe Proud and Supercilious men in mind, that they are but ordinary Mortals, encompaſſed about with the ſame Infirmities with other men, and that they ſhould conſult the Scriptures, and the Fathers for Arguments, rather than the *Cameronian* Zealots in the Weſtern Shires; and if they beat the Clergy at thoſe Weapons, they deſerve to be chaſtiſed; and for a concluſion to this Obſervation, I muſt tell you that I know not a more *unblamable* Company of men upon Earth than the Epiſcopal Clergy of *Scotland*. Nor do I know any five of them in the whole Nation, who could not undergo the ſevereſt Examinations, uſed in the Chriſtian Church *Preparatory* to *Ordination*. I wiſh that they may make a Chriſtian uſe of their preſent *Tryals*, and give the world a proof of that greatneſs of ſoul that qualifies men for the Prieſthood; that all round about them may be convinced *that he that is in them is greater than he that is in the World.* Seneca tells us that *to do good even when it is attended with infamy, is noble and heroick*; and a greater than Seneca tells us, that *we muſt go thorough good report and bad report*; God will clear our *Innocence* as the Sun in his *Meridian Elevation*, and I hope to the Conviction of our Enemies, that in the *ſimplicity* of our ſouls we deſigned the Reformation of ſinners, and that we look upon our ſelves as Dedicated to the *immediate* Service of God, and the ſooner we retire into our own Conſciences, and diſcover the ſecret *Springs* of our *preſent* Calamity, the ſooner will our heavenly Father remove the marks of his Indignation. There is no Argument ſo proper to convince the Ignorance of *fooliſh* men as by well doing: and though we

John *Ep.*

ſhoul I

ſhould not be ſo ſucceſsful in gaining *Proſelites in the midſt of a crooked and perverſe Generation*, yet we fortifie the Peace and Tranquillity of our Conſciences, we ſtrengthen our ſelves againſt thoſe things that are moſt *terrible* to Fleſh and Blood, *we rejoyce with joy unſpeakable and full of Glory*, in the midſt of all Calamities and Reproaches that are caſt upon us. And let not them that are yet untouched think that their Brethren, upon whom the Tower of *Siloam* fell, are greater ſinners than their Neighbors.

I leave this, and I go forward to another Topick by which he endeavours to vindicate the Presbyterians; and it is this that the Clergy of the Church of *Scotland* did preſs the Conſciences of the Presbyterians; and that the People could not own them as their Miniſters, becauſe they were obtruded upon them, and not invited by *Popular* Elections. But the *Vindicator* ſhould conſider, that if his Argument be turn'd againſt his Party in the North of *Scotland*, it may be of *dangerous* Conſequence to the growth of *Presbytery*. For the bresbyterians there are not likely to carry their Elections by plurality of Votes; but does not he remember that ſeverals of the Remonſtrator Preſbyterians have been *inducted* to their Churches by ſome Troops of *Engliſh* Horſe in the time of the late Civil Wars, yet he does not think but that the People owed all *Deference* and *Spiritual* Obedience to them; and if a * *Paſtoral Relation* may be founded between a Miniſter and the People by *Cromwells* Troopers, why not by King *Charles* the Second's Dragoons? But does not the Vindicator remember that ſome have been obtruded on the *old College* of *Aberdeen*, without the *Regular* and *Collegiate* Election, by the ſame very force that had planted ſome Remonſtrator Miniſters, and that without any *Tryal* or Examination, when their more deſerving *Predeceſſors* were moſt Tyrannically removed.

Vid pag. 52. *and* pag. 87.

* *His own word.*

But not to trifle with the *Vindicator*, The method of admitting Miniſters in the Church of *Scotland*, under the Epiſcopal Conſtitution, is the moſt *juſt*, and the moſt *unexceptionable* that can be deviſed. For when the *Candidate* for any Eccleſiaſtical Preferment receives a *Preſentation* from the Patron, he goes to the Biſhop, and the Biſhop ſends him to the Presbytery to undergoe the ordinary tryals of his Literature and Sufficiency; and when the *Biſhop* and his *Presbyters* with him are ſatisfied of his Knowledge and Learning, then the Biſhop ſerves a publick Edict at the Church where the *Candidate* is to be preferred, inviting all the Pariſhioners to come to the *Cathedral Church* againſt an appointed day, to ſee if they have any *reaſonable* exception againſt the *Candidate*; and this is not done in a *hurry*, but they have a competent time allowed them to gather all poſſible Informations concerning him from all Quarters; and if they can object any thing againſt him that is of any weight, they are heard and the *Candidate* is repulſed: now I would gladly know what is it that the People

Vid. *Letters of the Perſecution.*

can

can complain of in this Eccleſiaſtical Polity? The Confuſions of Elections that are ſolely left to the People are innumerable, and though we had not famous and remarkable Inſtances in Eccleſiaſtical Hiſtory of the bloody and tragical Effects of ſuch popular Elections, our own Country might furniſh us with very many ſad Experiments, when the Pariſhoners could not compromiſe the affair peaceably, they quickly came to Blowes, and in many places to Bloodſhed, and Riots. Theſe were all the good effects we could diſcern of their popular Elections; it cannot be denyed, but that the method of electing the Clergy *varied* often and appeared under many *Figures* in ſeveral Ages, and Countries, ſince the firſt *Plantations* of Chriſtianity: but I dare boldly ſay no Chriſtian Church came nearer the Apoſtolical Method, and more happily avoided both Extremes, than the Church of *Scotland* under the *Epiſcopal* Conſtitution. But you may put the Vindicator in mind that the Presbyterians themſelves never thought the *Call* of the People ſo *eſſential* a Conſtitution of that *Paſtoral Relation*. For there is an Act of the General Aſſembly, ordering the Presbytery to name a Miniſter to ſuch Pariſhes as were Malignant, that is, ſuch as were of the Epiſcopal perſuaſion, ſo this pretended popular Election, if at any time it prove unſerviceable to advance their Tyranny, is immediately rejected. For the *Presbyterians* do not at all believe any ſuch inherent Right in the People to chuſe their own Miniſters; for they think the Malignants have no Right to chuſe for themſelves, this is the ſole privilege of the *Godly*. The Malignants are not at all to be conſulted, accordingly we ſee that though their *Parliament* lodged the power of Election in the Heretors and Elders of each Pariſh, or in the major part of them, yet no Elections are allowed by the Presbyteries, though never ſo unanimous and univerſal, but ſuch as are promoted by their own Factions, witneſs *Muſſelburgh* and *Tranent*.

Damaſus *and* Urcinus *at* Rome, Vid. etiam Ammianum Marcelinum.

Wherever they dare venture, they have no regard to the popular Call, as lately appeared at Leith, *the unanimous popular Election of* Mr. George Gray *was refuſed, and one* Wiſhart *a Presbyterian thruſt upon them.*

There is hardly any thing inſiſted upon by the Presbyterians more fooliſh and inconſiſtent with common honeſty than this Topick from popular *Elections*, and to ſay the truth, the old Presbyterians never obtruded ſuch a whimſey upon the People: the Lay Patronages were not aboliſhed in *Scotland* until the year 49. when the *Diſcipline* was in its *Zenith* when there was no ſin Preached againſt but *Malignancy*, and the Kings Prerogative Royal was poſſeſſed by the *Kirk*. *Presbyterians* in other Countries quietly ſubmit to Lay Patrons: and indeed if the Biſhops take care that none but pious and vertuous Men be Ordained, what harm can the Church ſuſtain by ſuch *Preſentations*. May not the Clergy examine ſuch Candidates as offer themſelves to the Miniſtry, *accurately* and *narrowly*? 'Tis certain that

 the

the moſt *trifling* and *ſuperficial* Students do moſt *effectually* recommend themſelves to the People, nay there are ſo many mean and abject Arts requiſite to promote a Clergy-Man (if the Hypotheſis of the popular Election hold neceſſary) that an ingenuous man cannot proſtitute himſelf to ſuch *ſervile* and *popular* methods. As for the grave and retired Clergy-Man, he is ſure never to be preferred; and if ſome judicious and diſcreet Patron does not force him out of his Solitude, he is like to die amongſt his Books, and the Church has been ſerved in all Ages to the beſt Advantages by ſuch as leaſt underſtood the Arts of *Inſinuation*, and it will continue ſo until the end of all things.

In the next place I do not ſee why the Vindicator ſhould ſay that the Clergy *preſſed the Conſciences of their Hearers:* there was nothing in our worſhip, but the uſe of the Lords Prayer, the Doxology, and the Apoſtolick Creed at Baptiſm, that they themſelves objected againſt, are not theſe mighty *Grievances* to *Tender Conſciences?* The *Vindicator* tells us that Preſbyterians were not againſt the uſe of thoſe *Forms*, but they would not uſe them as the *Prelatiſts* did. What he means by this I cannot tell; but I can tell you that all the Presbyterians before the year 1638. made uſe of them all. And that after the year 38. until *Cromwell's* Army invaded our Nation they never left off the uſing of thoſe *Catholick* and *Chriſtian* Forms. But ſuch of the Remonſtrators as were deeply in the Intereſts of the *Uſurper*, then left off the uſe of ſuch *Forms*, drawing as near as was poſſible to the Spiritual Heights, and pretended Purity of the *Independents* in the *Army*. And the *Chriſtian* Religion at that time in our Nation varied in its outward Figure, and in their *Notions* about it as much as the Philoſophy of the Schools, and the *wiſe* Queſtions of *Univerſale* and *Objectum Attributionis logicæ*. The Vindicator is content to uſe ſuch Forms, but not as the *Epiſcopal Church doth command it*. That is to ſay, he will do nothing in *Unity* and *Society* with the Chriſtian Church, and though the Vow of Baptiſm oblige us, as we are Members of Chriſts Myſtical Body, to preſerve and ſupport the Unity of the Chriſtian Church, yet he thinks he may leave the Communion the Church, without either fear or ſcruple, in thoſe very things that are ſhort *Abſtracts* of our *Faith*, and *Symbols* of our *Profeſſion*. And yet no People are now ſo violent as they in preſſing *Subſcriptions* to the Presbyterian Confeſſion at *Weſtminſter*, and *that* without any *exception*, *reſtriction*, or *explication*, I am of Opinion that the Epiſcopal Clergy of *Scotland* have been from their Infancy taught in, (and are firmly reſolved to adhere to) the Proteſtant Religion, and is it not a piece of extraordinary vanity in the Presbyterians to inſinuate that they themſelves are the only men careful to preſerve the purity of Doctrine? Did not the Clergy that addreſſed to the pretended General Aſſembly, plainly declare that they would ſubſcribe the *Weſtminſter* Confeſſion, as it contained the Funda-

Vid. *Presbyterian Inquiſition of the College of* Edenburgh.

Fundamentals of Proteſtant Religion. But this the Vindicator thinks did not ſufficiently purge them from the ſuſpicion of being *Arminians*. There are but very few of the Clergy of *Scotland* that explain the Doctrine of *Grace* and *Freewill* after the method of *Arminius*; and if any of them does not favor the *Calvinian Hypotheſis* they are very far from propagating their Opinions in a factious manner, and not at all enclined to change the *Pulpit* into a *Metaphyſical* Chair. I think it is no diſparagement to either of the Parties to ſay that every one of them cannot ſtate ſuch controverſial differences *fairly*, and reaſon about them *cloſely*; nor is it neceſſary for every Country Miniſter to read *Alvarez* and Dr. *Tuiſſe*, *Arminius* and *Epiſcopius*. Thoſe queſtions have been debated in all Ages of the *Church*, and if we underſtand ſo little of our *ſelves*, of our own *ſoul*, and its *union* with the body, the *method* and *manner* of its operations. How daring a thing is it to pretend to graſp the *infinite* Mind that made Heaven and Earth, and to *methodize* the Acts of that eternal *Intellect*, *in whom we live, move, and have our Being?* To read ſome of the School men is enough to make a modeſt man tremble, when he conſiders that the *incomprehenſible Deity* is thought to be fettered by the Laws, Methods, and confuſed Notions of our Mind, this is *learned Ignorance*, and the *Presbyterians* may think they wonderfully *reform* the World when they oblige Miniſters to Swear their *Syſtems* of *Metaphyſicks*. It were infinitely better to leave them to their Liberty in things that are *diſputable* in their *Nature*, and *paſt finding out* after all our Endeavours. Upon the whole matter, the Objections againſt the Clergy from the Doctrine they Preach is *vain* and *trifling*, and ſerves no other Deſign than to fill the Mouths of the People with words that they do not underſtand, and yet have a miſchievous influence upon their lives. *Acts* 17.

Another Topick by which he endeavours to provoke the preſent Powers againſt the Epiſcopal Clergy, is, that they are Enemies to King *William* and Queen *Mary*. *Page* 24. Edinb. *Edit.* I have no Commiſſion to give an account of particular mens Opinions in the Controverſie that is now debated in *Britain*, but I may obſerve that the *Vindicator* puts a mean Complement upon King *William*, to tell the World in Print that the Intereſt of King *William*, and that of the *Presbyterians* is embarqued together; *i. e.* If King *William* does not punctually obſerve the *Original Contract*, they know well enough what they owe all earthly Kings. Again he tells us, that ſuch of the Epiſcopal Clergy as addreſſed to King *William* and Queen *Mary*, never thought of any ſuch Addreſs, until they had loſt all hopes of King *James*; and by this he thinks to diſparage the Epiſcopal Clergy wonderfully: whereas the Argument rightly turn'd is to their Advantage. That they never *treacherouſly* betrayed *Page* ibid. Edinb. *Edit.* *For they fancy the Covenant to be the tenure by which any King may hold his Crown.*

betrayed King *James* when they were publickly Praying for him, nor did they ſecretly *undermine* his Government when they were giving *publick thanks* for his Adminiſtrations, as the *Presbyterians* did, and ſuch of the Epiſcopal Clergy as came over to King *William*, ought to be treated with Civility and Protection at leaſt, if it were no more but that their Principles of Government are more agreeable to Reaſon, and more favourable to Monarchy in General, and the Common Peace of Mankind. I know no Notion the *Presbyterians* can have of a King, but that he ſhould be * *Arch-Bedle* to the *Kirk*, and that he ought to employ his Power and Authority to execute their Decrees. The *Vindicator* remembers no doubt the Act of the *Weſt Kirk*. A Specimen of Presbyterian Loyalty to K. *Willian* and Q. *Mary*, we have lately from the *Provoſt* of *Rutherglin*, who publickly owned that they would indeed Arm ſo many Forces, and not Disband them until K. *William* had Eſtabliſhed *Presbytery* to their mind; and if he did not ſo *ſettle* it, they would turn him out, and uſe him as they did K. *Charles* the *Firſt*. But if the Epiſcopal Clergy in the Weſt of *Scotland* are enemies to the *preſent Government*, they are obliged to continue in that *oppoſition* by the *Vindicators* Principles, ſo *unfortunate* is he in his Endeavours to ſerve the *preſent Government*. For if the Clergy in thoſe Shires never met with any thing but Acts of *Hoſtility*, without any *Law*, *Tryal*, or ſo much as any the leaſt *Formality* of Juſtice; pray, let the *Vindicator* tell me what *Allegiance* do they owe upon ſuch Principles, as he and his Aſſociates were wont to propagate under the Reign of K. *Charles* the Second? And therefore he himſelf (not others) deſerves to have his *Neck ſtretched* for adhereing to ſuch Principles, as neceſſarily overthrow in their laſt *conſequence* all Government and Order.

* *And therefore* K. William *having not taken the Covenant, and being in League with bigot Papiſts, and ſtill Protecting the Church of* England *and its Hierarchy, ſhould be Excommunicated upon Presbyterian Principles, as at* Sanghair *lately it was reaſoned and determined, the* 10th. *of* Auguſt.

Another Topick upon which he and others found many of their Libels againſt the Clergy, is, that they were ſubſervient in the late Reigns to advance Arbitrary Power by their Doctrine of Non-Reſiſtance and Paſſive Obedience. The Epiſcopal Clergy Preached no Doctrine but the true Chriſtian Doctrine, which can never be overthrown by all the Attempts of their Adverſaries; they Preached indeed that in every Government there was a Supreme Legal Tribunal, from whoſe Decilions there lay no Appeal upon Earth. That this Supreme Tribunal was not at all to *be reſiſted*, and therefore that the *Inſurrections* in the Weſtern Shires againſt the *King*, *Parliament*, and *Laws* was Rebellion, in its moſt *rigorous Notion*: this indeed they did Preach, and I hope they are not yet ſo degenerate as to think or Preach otherwiſe: as for the other Branch of the Controverſie,

—— Nunquamne reponam
Vexatus toties. ——

verſie, whether the King of *Scots* may be reſiſted, I will tell the *Vindicator* my Opinion when he and I ſtands upon a Level. For where the Supreme Tribunal may be reſiſted, and counter acted, then there is ſomething higher than what is already granted to be *Supreme*; but the King and Parliament are with us *Supreme*, and if they may be *reſiſted*, what is it that may not be *reſiſted*? If Sentences *interfere*, there can be no Government, becauſe no final Deciſion of *Controverſies*; therefore there can be no Appeal from the Supreme Tribunal in any Nation; and into whatever *Figure* the Government is molded, ſome ſuch *Supreme Independent Tribunal* muſt be acknowledged, whence there is no *Appeal*, and of which there is no *reſiſting*; unleſs you ſo order your Government as to have one part of it fight perpetually againſt the other. and in that caſe our *Saviour* tells us, *That a Houſe divided againſt it ſelf cannot ſtand.* And do the Presbyterians think to recommend themſelves by aſſerting ſuch Doctrines as neceſſarily overthrow all Government? And blowes up the Foundations of all Humane Society? We have all the *Governments* in the World to defend us upon this Head; for without this neceſſary truth no Notion can be formed of what is *Law*, *Government*, or *Society*; do not we ſee every day ſuch as oppoſed the Government, any where, Fined, Confined, or Executed? And this carries with it the Unanimous Sentence of all *Judges* upon Earth, declaring that the Government is not to be Reſiſted in its firſt and *Supreme Authority*: neither ought the Secrets of Government to be ſo *prophaned*, as to be laid open to the Cenſure and Objections of every petulant Medler. It is not our buſineſs, who live in private Stations, to Canvaſs the *Myſteries* of State; God ordinarily gives to ſuch as are at the Helm of Government another Spirit, than *that* he beſtows upon *private* men, their care muſt extend *far* and *near*, we muſt not upon all occaſions publiſh our *Comments* upon their *actions*, far leſs ought we to fly to *Arms* when our *Caprice* is not ſatisfied, nor when the *Dreams* and *Deluſions* of our particular Sect are *diſcouraged*. For, If men may run to Arms upon every occaſion, the Political World ſhould quickly *tumble* into the *Original Chaos*. Whatever Parties then there are that oppoſe the Doctrine of Non-Reſiſtance, thus ſtated, are Enemies to all *Government*, and when they themſelves are inveſted with Power and Authority, their Practice baffles their former *Notions*, and expoſes ſufficiently their *Chimerical Ideas*; and whatever *branches* there may be of this *Controverſie*, it muſt be agreed to on all hands, that the *Scots Presbyterians* were Rebels under *Charles* I. and *Charles* II. in all the *Formalities* of Rebellion.

Vitia dominantium tolerare debemus ſicut nimios imbres. Cornel. Tacit.

The *Vindicator* himſelf thinks that the Authority of the Nation in the Convention or Parliament, may take away the Legal Right that belongs to the *Clergy*. Had not the Clergy as good right to their by-paſt *Stipends* as any man had to his *private* Eſtate? *Pag. 96. and 97.*

So

So it seems that in some cases the Convention may *invade* the *Property* of private men, especially the *Property* of the *Episcopal* Clergy, and this is no other stretch of *Arbitrary Power*, than what was practised formerly against the Lieges in the *warmest weather* of the *Covenant*, when private men were compelled to lend their mony to Levy an *Army* against the *King:* yet since it was to *advance* the *Covenant* there was nothing *Arbitrary* in it, and though it was open *Robbery*, and never *practised* by any of our Kings, yet we were *forced* to *stoop* to Ruin and Poverty, because the Covenanters said that this was our *Liberty* and *Property*. So they that clamour most against *Arbitrary* Power, *practise* it most when they dare venture.

Another Imputation whereby the Presbyterians endeavour to sully the Reputation of the Episcopal Clergy is this, that the kindness that any have for Episcopacy proceeds from the Espiscopal Clergy's indulging men in their *sins* and *immoralities*. And this is the old story, and contains nothing but their *inveterate spite* and *malice*. What is it that the Episcopal Church teaches that *indulges* men in their sins? What Doctrine is it, that's publickly owned or taught by the Episcopal Church, that has the least tendency to the breach of any of Gods Commandments? How long shall these *Sons* of *Strife* continue in their *Impudence?* Though this Accusation be as *senseless* as it is *indefinite*, yet upon this occasion they ordinarily magnifie their *discipline*, as the most Sovereign Remedy against the *immoralities* of the Age, much after the same manner that Montebanks do when they set off their *Drugs* with *vehement* and zealous *Harrangues*; and if you have the patience for a quarter of an hour you'll hear all that they can say. Whereas a grave experienced *Physitian*, will make no such *promises*, but he'll calmly consider the present *temper* of your Body, the *Causes* of your Disease, and *proportion* his Applications to your strength, and other Circumstances, without *noise* or *Ostentation*.

Pag. 76. *and pag.* 166.

I know no effect that ever the *Presbyterian Discipline* had towards Reforming the World, unless you reckon that the murthering of Bastard Children was of that Nature. It cannot be denyed but that the *Presbyterian* Ministers use *long* Discourses to the *Whores* that sit on the *Stool* of *Repentance*, but they cannot name three of them that ever mounted that Publick Seat but they became *Prostitutes*, and when once they made *Shipwrack* of their *Modesty*, one may guess what followed. And their publick appearance in this manner made them *impudent*. This is all the Reformation I know that their Discipline most eminently promotes; its true indeed there was a very remakable Step towards the Reformation made by Sir *John Hall*, and his Associates, the first year of the *Revolution*, when the Wells were locked up, and none could have fresh Water upon *Sunday*, yet as much Wine and Brandy was allowed as one was pleased to call for. But if by their *Discipline*, they mean that *endless* and *pragmatick inquisition* into all Actions,

Actions, it is as *impracticable*, as it is *burthensome*; and though it be a natural step to advance their *Supremacy*, yet it is attended with so much *confusion* and *animosities*, that neither true Religion nor Liberty can endure it. It is pleasant to hear them declaim against the *Tyranny* of Papal Power, and yet medd'e with all that ever he medled with.

Vid. Brandhal on the Scots *Discipline*.

Act of General Assembly 49.

We know what Profanations of the Name of God were occasioned by this *Discipline* in the year 1648. when the best of the Nobility and Gentry, and others were made to profess their *Repentance* for the *Lawful* Engagement. I do not plead against *Ecclesiastical Discipline*; for it is absolutely necessary to the *order* and *Preservation* of the *Church*, as it is a Society founded by our Lord and Saviour. But this new fantastick and apish imitation of strictness, is *inconsistent* with *reason*, as it is indeed *destructive* to *true* and *regular Devotion*. The *Vindicator* uses to refer his Readers to other Books, I cannot condemn that practise, therefore I wish him to Read *Bishop Bramhall*'s Treatise of the *new* Discipline. There is nothing more desireable than to see the *Antient* Discipline revived, and all men ought to Pray that God would direct our Ecclesiastical *Governours*, to restore the *Primitive* Discipline, so as the most negligent may be awakened, directed, and encouraged to repent, and testifie his Repentance by the most *unfeigned mortification*, and Charity.

Thus I have run over some of the General Heads that are scattered up and down his Vindication, and given you freely but very briefly my Opinion of them. The next thing I undertook for your satisfaction was to enquire into the *Spirit* and *Genius* of the Author, by the Characters that appear of him in his *Vindication*. Not that I conclude him *habitually* such, for perhaps the *paroxysms* of his Indignation are over, but this I may conclude that when this Book was written, he was overdriven with his passion: I do not immediately conclude him to be of *the Seed of the Serpent*, nor *of the Race of Esau*, nor a *Villain*, *nor the Successor of Judas Iscariot*, *nor a Rabshakeh*. Though he opposes the Apostolical Government of Episcopacy, he is not of my Opinion; but I do not think he deserves any Censure on that account that he is not of my Persuasion. His Adversaries cannot drive him to a greater absurdity than if he be made to vent his Passion in personal *Reflections*, and therefore I shall endeavour to fix nothing upon his *person* but what naturally follows from his *own* words.

His own manner-ly expressions.

I charge him therefore in the first place with open and avowed *Partiality*. He rejects the Testimony of any man that is not of his Party, so he rejects the Testimony of *John Gibson*, one of the Magistrates of *Glasgow*, *because*, says he, *he was of a party, and made* * *a Bailiff by the Archbishop*;

Pag. 94.

* *Alderman.*

and

and all *knew the Prelates Inclinations towards the present Civil Government.* His Argument may be reduced into *form* thus, the Bishop was an enemy to the *Civil* Government, *John Gibson* was named a Bailiff by the Bishop: *Ergo* the *Testimony* of *John Gibson* ought not to be received in a *Matter of Fact:* this is very hard, how can a man at *London* be more credibly inform'd of a Matter of *Fact* in *Glasgow*, than by the *Authentick* Testimonies of the *Magistrates* of *Glasgow*, but he tells us the *Magistrates* were of a Party, and what of that? By this method of *reasoning* what becomes of *Calderwood*'s History of the Presbyterians? Must not we believe him at all because he is of a different *perswasion?* Just so our Author treats Mr. *Morer*, one of the *Prebendaries* of *Sarum*, who wrote the first Letter of the Persecutions. The *Vindicator* tells us *it is one lie from the beginning to the end*, and why all this *harshness* and *severity?* Why? Because the *Vindicator* imagines him to be a *Jacobite*, though he ventured his person in *Ireland*, and swore the Oath of Allegiance to K. *William* and Q. *Mary*, and wrote this Letter to one of his *Ecclesiastical* Superiors in *England*, yet the account he gave of the *Scots* Affairs did not please the *Vindicator*, and therefore he's immediately *transformed* into a *Jacobite*. This is a very hard case, but why may not even the *Jacobites* be received as Witnesses. The *Jews* when they swear upon the *Pentateuch* are received as Witnesses before all Judicatures, and in all Courts in *Christendom*; so are the *Mahumetans* when they swear upon the *Alchoran*, and all *Pagans* if they swear by the *Idol* of their Country. But Mr. *Morer* is no *Presbyterian*, and therefore his Testimony must be rejected; thus with one dash of his Pen he overthrows all the Accounts that he himself had from the *West*, to the Disparagement of the Episcopal Clergy, or in defence of their Enemies, for they are all of them of a Party, and obliged by their Oaths to ruin Episcopacy. And again he rejects the Testimony of a *great* and an *exact* Historian, because he was no *Presbyterian*. And again, The Testimony of a Minister, Witnessing the *Persecution* of *another*, must not be received.

Page 85.

Page 88.
Page 100.
Page 109.

Another thing very remarkable in this Book, is the Author's peremptory and dogmatick pretences to the *Jus Divinum of Presbytery*, contrary to the Modesty, or rather Caution of the first *Presbyterians*, who declared in their publick Confessions, that all Church Polity was *variable*, and *changeable*; but the *Scots Presbyterians*, think they cannot justifie their Zeal for their new Polity, unless the People believe it to be of *Divine Right*. But how to make up this Divine Right from the *Precepts* of our *Saviour*, or the *practice* of the *Apostles*, or the *Succession* of the first Ages of *Christianity*, they know not; they are resolved to say it is of *Divine Right*, and then they work hard for *strained Consequences*, and hence it is that they are very

Vid. *Confession of Faith inserted in the Oath of the Test.*

very angry if their *intrinsick Ecclesiastical* power lodged in this *parity* be not obeyed, or *questioned*. So the *Vindicator* complains that such of the *Episcopal Clergy* as addressed to them, did consider them no otherwise than as a *Company* of men that derived all the Power they had from the Convention, and was not this a mighty affront? They cannot endure that they should be considered as *Delegates* of the State, when as yet all the Nation knows, and common Sense must determine they could have no power over the Episcopal Clergy, but what they derived from the State; and therefore all along he asserts positively, that the *Scots* Presbytery is the *immediate Institution* of *Jesus Christ*. But I must be so just to him as to acknowledge that most of all his Brethren, are equally *peremptory* and *dogmatick* upon this Head, and though *Calvin* acknowledges great honor and deference to be due to Prelates *etiam hoc nomine*, if they should embrace the Reformation, yet his Disciples are more improved, and cannot endure that any other Church Polity should prevail. From this proceed the *high* and *lofty* Epithets they bestow upon *Presbytery*; *Christs visible Kingdom upon Earth*, his Royal *Crown and Scepter*, *his express Institution and Discipline*. And upon this Hypothesis they become proud and insolent, they despise all their opposites as men not acquainted with the Spirit of God, and enemies to the Kingdom of Jesus Christ. *Page* 185. *Page* 178.

Another thing I take notice of in his Writings, is, his *rudeness* and *vanity*. He represents his Adversary as a *Liar*, and a *Villain*, though he cannot prove that the Author of the History of the General Assembly wrote one *Lie*, from the beginning to the end, if the Accounts he got from such as were present were not so exact, he himself was not to be blamed; but the *Vindicator* cannot prove that any information he got was false. *Pag.* 123. Again, one of his Adversaries is represented as a *Liar*, and a *Slanderer*, and tell us again that the Council appointed that no *Decreet* should pass in favour of the Episcopal Clergy, until the Parliament should determine in that *extraordinary* case; where I take notice, that according to the *Vindicators* present Doctrine, the Council may *stop* and *disable* the Laws, especially when the the Episcopal Clergy Prosecute their *Debitors* before the *Ordinary* Judge. and therefore the Council may invade any mans *Legal Property*, contrary to the *Law*, and much more the *Parliament*; yet this is a stretch of *Arbitrary Power*, never heard of in *Scotland* notwithstanding of all the hideous Clamors of that *restless* Faction. He may if he will endeavour to justifie that *Arbitrary stretch*, but I think that they who were most active in it, do truly think *shame* of it as a thing as much *unprecedented* and *unwarrantable*.

Again, He insinuates that the Clergy had Clubs for drinking, and that it is an impudent falsehood that either Dr. *R.* or Mr. *Malcolm* made application to the *Presbyterians*. *Pag.* 56 As

for the laſt whether he made application, or after what manner, I neither know nor ſhall I ever enquire. As for the firſt he is at his reſt, and I will not rake into his Aſhes; but this is certainly known, although he had addreſſed unto the Presbyteries, he had been rejected becauſe he was one of the Miniſters of *Edinburgh*; for his Party had determined to break through all obſtacles of Juſtice and Decency, rather than ſuffer any of the Epiſcopal Clergy to continue within the City of *Edinburgh*. Nay, no Presbyterian was allowed, if once he had made the leaſt Advances of Complyance with Epiſcopacy, as was then too viſible in the Caſe of Mr *Wilky*.

The *Vindicator's* clowniſh Buffoonry, and inſulting over the afflicted, in the 4th. page, I omit. You will excuſe me if I do not tranſcribe the moſt part of his Book, the ordinary Epithets he beſtows on his Adverſaries are, that they are *impudent Slanderers* and *Villains*; but when his *Heroic* Paſſion is put into a higher *ferment*, they are *Succeſſors* of *Judas Iſcariot*, and *Rabſhakes*. No doubt the Sifters will think that the *Vindicator* is a *precious convincing man*, he tramples upon the *Epiſcopal* Clergy as if they were below his *notice*, there is no grapling with a *Giant* of ſo much *ſtrength* and *reaſon*.

We muſt be taught better *manners* than to venture upon this man of *Oak* and *Forehead*, poor Creatures! Have not we been taught better than to make publick the *Secrets* of the *Faction?* if this man write once again, he will *ruin* us for ever.

Is not the World well mended by this Reformation? But I had rather prove the *Vindicator* a Lyar than call him ſo, and therefore you may ask him who gave him information that my Lord *Dundee* had gathered together at *Edenburgh* two thouſand men of the Kings *diſbanded* Forces, that with them he might *ſurprize* the *Convention*, when all the Nation knows that when he retir'd from *Edenburgh* he had not above thirty or forty to attend his *Perſon*. Who ſaw the two thouſand? And how comes the *Vindicator* to fix upon that *preciſe number twice?* Where were they *Muſtered?* And is it likely that my Lord *Dundee* at the Head of two thouſand well trained old Soldiers could be forced to retire from *Edenburgh* by all the Vagabond *Ruffians* that came from the *Weſt*. Let the *Vindicator* recollect himſelf a little, and enquire where he had this *information*. What my Lord *Dundee* intended is not the Subject of our preſent *enquiry*, but I am very ſure that if he had had the fourth part of that *number* the *Vindicator* alledges, he could have quickly made the *Convention* at that time retire: and this I confidently think, though the *Vindicator* Confutes this *probability* by telling Mr. *Morer* that the *Presbyterian Confidence* is built on a better foundation than ſuch as *Dundee* was; and here I muſt take notice of this Gentlemans *Charitable Temper* and *Condeſcention*. Mr. *Morer*, one of the Prebendaries of

Pag. 40.

Pag. 13.

Sarum,

Sarum, wrote that none doubted but that if my Lord *Dundee* had lived he would have changed at that time the *Face* of Affairs in *Scotland*. From this the *Vindicator* concludes that the Episcopal Party in *Scotland* placed their *Confidence* in none *higher* than my Lord *Dundee*, how is it *possible* to shun those *venomous darts* of *spite* and ill *nature*? So when ever you speak to a *Presbyterian* I advise you to take good heed what you *say*, and *how*; if you do not say *every thing* that may be said, they are sure to *conclude*, that what was left *unsaid* was not at all *believed* by you: so when Mr. *Morer* writes again he must tell his Patron that though such a change was *probable* according to the *situation* of Affairs at that time yet the Episcopal Party placed their *Confidence* in *God*. For if his *words* are not thus *guarded* the Presbyterians will *immediately conclude* that the *Episcopal Party* are but a pack of *Atheists* that place no *Confidence in God*, but lean on the *Arm of Flesh*.

I return from this *Digression* to that that I lately mention'd, *viz.* The *Vindicators* story of two thousand disbanded Soldiers, which carries with it all the marks by which a *willful* and *deliberate* lye, may be known from *modest* and *ingenuous* Truth, and the reason why I instance in this *particular* is because the Vindicator was at *Edenburgh*, or not far from it, about that time, and therefore it is not probable but that he might have known the truth: and from this I conclude that either he lies *deliberately*, and *willfully*, or his Informers are Lyars, and idle talkers, or at best he himself, is *guilty* of *supine negligence*, in gathering true *Informations*. For to do him Justice, I promise to retract this publickly, if he get five or six men of any *note* even amongst the *Presbyterians* in *Edenburgh*, who will declare it under their hands that they knew that my Lord *Dundee* had gathered together two thousand *Disbanded Soldiers* at *Edenburgh*, before he retired from the *Convention*. And the *Vindicator* himself cannot deny but that this is an extraordinary piece of Condescension, that I should leave it to be decided by the Testimony of *Presbyterians* themselves, since he rejects all Episcopal Witnesses.

The next thing I instance, as to his Candour and Integrity, is this, that in the third page of his Preface he writes, that there was Advice writen by Dr. *Canaries* to Mr. *Lisk*, to be *communicated* to the *Episcopal* Party, *That they should yield feigned Obedience to the Presbyterians at present*, and these words he caused to be Printed in a different Character, that every one might conclude they were the words of Dr. *Canaries* Letter; whereas the Doctor never *wrote* such a thing, nor any thing that can yield any such *Consequence*. And 'tis yet more pleasant to read his Letter that justifies this disingenuous usage, because forsooth *feigned Obedience* was a Scriptural Phrase, and though the Doctor wrote no such thing, yet he thinks he was allowed to Print this Relation of him, so as all the World might conclude these words were the express words of Dr. *Canarie*'s Letter, and this Lie is more un-

Second Vindication. Edenb. *Edit.*

pardonable than the former, becauſe it is *deliberate* and *unrepented* off. I ſhall mention one Inſtance more of his Candour and Integrity, and it relates to Mr. *Macmath*, whom he injures moſt atrociouſly.

And becauſe he raiſes all his Batteries againſt Mr. *Macmath*, the Miniſter of *Leſtrade*, we need no other proof of the *Vindicators* ingenuity, nor no other Character of his *genius* than to read that part of his Libel that relates to Mr. *Macmath*. Firſt, he charges him with *Drunkenneſs*, but the *Vindicator* knew no ſuch thing, only the *barbarous Villains* who wounded him upon the Road as he was Travelling from *Edenburgh* to his own Houſe, they would take care to tranſmit to the *Vindicator* ſuch ſtories as were moſt convenient for him to *propagate*, but Mr. *Macmath* was that very night, before he came from *Edenburgh*, in the company of two Gentlemen of Honor and Integrity, and appeals to them whether they could perceive in him either the *firſt beginnings*, or the *leaſt appearance* of any exceſs or diſorder, and their Teſtimony is of greater *authority* than all the ſtories that the *Vindicator* can patch together from ſuch Villains as made an attempt upon his life.

Mr. Riddel *of* Hayſning *in the Foreſt, and Captain* Straitone.

Next he charges him with amorous, wanton, and *laſcivious* behaviour, and I am glad the *Vindicator* mentions it, becauſe in this very ſtory we have a *notorious* inſtance of their Villany and Hypocriſie: there was a poor woman hired by the *Presbyterians* to ſay that Mr. *Macmath* once made Love to her, and ſhe was prevailed with by her Brother, a Presbyterian, to ſay ſo, and when ſhe was encouraged by them again to adhere to what ſhe ſaid, ſhe declined it, and told them that ſhe had ſaid enough for any thing ſhe had gotten. Her Brother, who had taught her thus to accuſe an innocent man, was ſmitten with ſuch a remorſe (when he came to conſider more narrowly what he had done) that he was in hazard to deſtroy himſelf, and actually did ſo, when he removed to the next Pariſh, by ripping up his own Belly. But it is no wonder to hear Mr. *Machmath* thus calumniated, when they had the impudence to accuſe the Venerable Old Archbiſhop *Spotſwood* of Inceſt with his own Niece of fourteen years old. And to make an end of what concerns Mr. *Macmath*, let me acquaint the Reader that ſuch as were moſt active in his Trouble and Perſecution, very ſhortly after felt the ſeverity of Gods juſt Judgment. *John Clark*, who beat him with the great end of his Musket, was ſuddenly bruiſed to death by the fall of a Tree in the Wood of *Roſling*, ſo that he never ſpoke again: and for the other Mr. *Borthwite*, his Conſcience did ſo check him, that he had no peace until he ended his life in a moſt lamentable Diſtraction and Madneſs. I am not ſo bold as to infer that the Perſecuting of Mr. *Macmath* was the only ſin that drew upon them the viſible and ſudden marks of Gods heavy diſpleaſure, but I may very ſafely ſay that the Signatures of Gods anger are frequently legible enough

Anno 38.

in the punishment of some mens sins, and that Atheistical Hypocrites seldom escape his indignation even in this World.

As for the *Vindicators* Tattling of Mr. *Finlasone*, Mr. *Finlasone* himself denyed all when he was challenged. But, that I may no longer detain the Reader, nor yet condemn my self to the drudgery of raking into that Puddle that is here heaped together against Mr. *Macmath*, let him compare the following Authentick Certificate in favours of Mr. *Macmath*, subscribed by the Gentlemen and others of his own Parish, with all the little *knavish* and *impudent* Lyes that the *Vindicator* has gathered already, or may hereafter invent, and then let him Judg as his discretion will lead him.

Leswade, August 10. 1689.

WE Subscibers, Heretors, or such as represent them, Elders, and others within this Parish of Leswade, *do hereby Declare and Testifie that Mr.* John Macmath, *present Minister there, has been above these twenty years bygone in the said Ministry to our great satisfaction, and has Preached the Word of God faithfully, and performed other Duties of his Ministerial Function diligently; his Deportment and Behaviour being Suitable to his Doctrine and Sacred Employment: wherefore we do own him as our lawful Minister, and are well pleased that he be continued in the peaceable exercise of his Ministry amongst us, as witness these presents subscribed with our hands.* Sic Subscribitur.

Sir *Will. Drummond* of *Hauthornden*, Kt. — *William Drummond.*

Sainteclare of *Rosline*, Barronet. — *Jo. Sainteclare.*

Lately one of the Magistrates of *Edenburgh*. — *Jo. Johnstone.*

Representing the Barrony of *Prestone*. — *Ro. Preston.*

Nicolsone of *Trabrowne*, one of the Magistrates of *Edenburgh*, as representing *Leswade* Barrony. — *Ja. Nicolsone.*

Son to the L. *Prestone*.] *Alex. Prestone.*

Town Major of *Edenburgh*, living in the Parish of *Leswade*. — Major *Will. Murray.*

Son to the L. *Prestone*.] *Char. Prestone.*

Son to Major *Murray*.] *Pat. Murray.*

Elders.

Alex. Lawder.
Ja. Chischolme.
Will. Dobie.
Tho. Geddes.
Archibald Johnstone.
Jo. Mulckin.
Tho. Reok.
Ad. Threplain.
Will. Ramsey.
Alex. Porteous.
William Powersell.

Masters of Families.

John Reok.
Franc. Scott.
Pat Woytlaw.
Ja. Morisone.
Jo. Mathre.
Geo. Johnstone.
Da. Mackall.
Alex. White.
And. Summer.

Again,

Again he tells us, that it is well known that the
Pag. 12. Episcopal Party made all the *essayes* they were capable of to carry the Elections for the Convention, when it is far better known, that in several Shires the Episcopal Gentry declin'd *industriously* their being chosen for that *Convention*, particularly in the Shire of *Ross* where the *Vindicator* dare not say that the Presbyterians can carry the *Elections*. And let me but once for all tell you, that the Presbyterians had many Advantages of their *Opposites* at that time not to be *named*. To be short, his Book is every where interspersed with the silliest *shufflings* and *tergiversations*: it is not enough for him to say that he is not acquainted with the Matter of Fact, when any thing is *affirmed* by his *Adversary*, that he is a stranger to, but instead of this; he presently flies in his Face and gives him the *Lie*. I'll give you one Instance of this rudeness, Mr. *Morer* wrote to his Patron, that there were some that Sate in the late Convention, who were not *infeft* in their Estates, and consequently were excluded by the Fundamental Laws of the Nation. This the *Vindicator* denies, and tells us, his *denial* is a *sufficient* an-
Pag. 12. swer, and all this because Mr. *Morer* did not name the *Members* of the Convention that were not infeft in *their Estates*. Had it not been an extraordinary *indiscretion* to have named *particular* Gentlemen, and to publish what might be so prejudicial to their Interest amongst their *Creditors* and *Acquaintances*. And if the *Vindicator* will generously conceal their names, he shall know them too when he pleases; and when he thus contends for the honor of that Convention, he in the next Line *blunders* most *unhappily*, and tells the World in Print that some Sate in that Convention who were forfeit *for High Treason* by all the *solemnities* and *forms* of Law, and that before the Sentence was Repealed by any *Judicatory*: and therefore I advise the *Vindicator* not to bind up the Sovereign Powers of the Earth to little *Punctilio's* and *Forms* of Law, but let him be a little more kind to *Arbitrary Power*, and the *extraordinary Exigences of State*. And since he thinks it very just that the Convention should allow such a procedure against all the *Forms* of *Law*; why may not he allow the King and Council to put the very *Laws* in *Execution* against *Phanaticks*, when the *essentials* of Government are endangered by their *Conspiracies* and *Insurrections*. There are frequent Instances of his *Disingenuity* and *shifting*, which no body expects should be particularly *refuted*: because they engage ones enquiries into all those Pamphlets he pretends to *refute*; and because the Book would swell to a prodigious *Bulk*, and the Publick is not at all concerned to know the *Circumstances* of every particular Ministers Sufferings in the West of *Scotland*.

I could in the next place inform you of his Incon-
Pag. 10. Paragraph 6. sistencies. He treats his Adversaries as *Brethren*, yet in his Preface he insinuates that such *Disputes* with the

Episcopal

Epiſcopal Party are but the *ſtrugglings* and *oppoſitions* between the *Seed of the Woman*, and the *Seed* of the *Serpent*; and that there are but few Matters of Fact that he pretends to any *knowledge* of *himſelf*. Yet in the next Line almoſt, he tells us that he doth not build on *hear-ſay* or *common Talk*; and yet the materials of his Book are but the Teſtimonies of many who were Actors or *Abettors* of the *Weſtern Villanies*: and if he did not build on hear-ſay, how came he to Print that Mr. *George Henry*, Miniſter at *Carſtarphin*, meddled with a Brewery, which is notoriouſly falſe? And though this be a trifling ſtory, yet is it an undeniable Evidence that the *Vindicator* was heedleſs and inconſiderate in gathering true Materials. *Ibidem.*

Again, The *Vindicator* tells us that they do not think K. *William* an Idolater though he Communicate with the Church of *England*, yet when ſome of his Party mounts the *Desk* and declaims their *Macearonicks*, they poſitively conclude that the Church of *England* is *idolatrous*. Again, he does not allow that the Clergy who Addreſs'd the Commiſſion of the General Aſſembly had any meaſure of *wit*, yet their *Contrivances were founded on deep Conſults*. But let me tell the *Vindicator*, that no man, or Society of men, has the *Monopoly of Prudence*, the moſt cautious ſteps may be ſometimes *fruſtrated* and the wiſeſt men may ſometimes widely miſtake their *meaſure*: and the Hearts of all Men, as well as the Hearts of Kings and Princes, are in the *hands* of God, and their motions directed by his *Providence*. And after all, let me tell the *Vindicator* once more, that that little Contrivance and *Formula* of an *Addreſs* blew up their *pretended* Aſſembly: and let me tell him more, yet (tho I pretend to no acquaintance in *Political* things) that it is very *probable* that thoſe very Laws by which the *Ringleaders* of Presbytery thought to ſecure their *Tyranny* for ever, will occaſion its *fall* and *ruin*, though they endeavour to *ſupport* it by the *Pens* and *Lungs* of all its *Aſſociates*. *Pag.* 115.

I could name many other Inconſiſtencies, I have no room for them: every other Line is ſtuffed with ſuch *mean* and *ſcurrilous* Railings that it is nauſeous to repeat them; yet I cannot but take notice of his Vanity. He treats his Adverſaries with ſcorn and contempt. The Author of the Hiſtory of the General Aſſembly he treats as a *Scioliſt*, and as a *Momus*, and he is enraged that he ſhould preſume to write that one of the Presbyterian Doctors could not ſpeak *Latine*. Such an *Affront* was not to be endured by a man that had *ſignalized* himſelf ſo much in *Controverſial* Feats, and therefore I adviſe you when you meddle with the *Presbyterians*, to make your *Approaches* with all poſſible *Caution* and *Reverence*. A *Presbyterian* had rather be accuſed of *Adultery*, *Sodomy*, or *Inceſt*, than to be thought *Ignorant*, and this is the reaſon why the Author of that *Hiſtory* *Pag.* 183. *and* *Pag.* 169. *Mr.* Gilbert Rule.

is lash'd with all the severities of *Satyr*, and the *Vindicator* would have forgiven him any thing rather than the least *Insinuation* of being *ignorant*. Alas! this was not to be be endured that one of their Leaders, and who had made a remarkable Figure, should be thus run down and exposed to laughter. For though the Presbyterians look very demure and grave, you mistake them, if you think them *Stoicks*: If you venture to say any thing that may rob them of that pleasant *Imagination* of their own *Grandeur*, that lovely *idea* that they have of *themselves*, and their extraordinary *performances*.

But I must tell you what occasioned his heavy displeasure against the Author of the History of the General Assembly, That Author gives one Instance why he thought Mr. *Gilbert Rule* did not understand throughly the things that he wrote of, because when he Cites the Epistle of St. *Jerom* to *Evagrius*, and from thence Cites the Sentence you see in the Margine * he must needs force the word *ordinatio* in that *Epistle* to signifie the *Ordering of the Meetings*. This Exposition the Author of that History (such an Infidel he is) thinks a little *Paradoxical*, if not *downright* Ignorance; because no *Ecclesiastical* Writer in that, or any former Age understood any such thing by that word so *placed*, as it is in that Epistle; besides there's no mention of any *meeting* near that word, that *determin* it to that signification. And since this Exposition was so very odd, the Author of that History did treat it and the Inventer of it very familiarly. Besides, others do think that if this Exposition be received, it will oblige us to understand St. *Jerom*, in many places, in a Sense contrary to the Opinion of all former Ages.

* Sancti Hieron. Epist. *ad* Evagr. *Quid facit Episcopus quod non facit Presbyter excepta ordinatione.*

Thus I find St. *Jerom* informs us that such and such a man was *Ordinatus ab Apostolis Episcopus* of such a place, therefore the meaning must be that such a man was appointed to meet the Apostle at such a place. However the *Vindicator* treats him as a *Scholist*, a *Momus*, a poor *sequacious Animal*, that follows such as went before him. But if he had been acquainted with the penetrating *Genius* of Mr. *Rule* and *others*, he had no doubt understood the *Fathers* better. It is very difficult to guess what to impute this extravagant Fancy to, he thought it dangerous to allow that *Ordinatio* did signifie the Imposition of Hands, at least he wished such a power might not be granted to a Bishop, and therefore he will have *Ordinatio* in that Epistle of St. *Jerom* to *Evagrius*, to signifie the ordering of something, though that thing be not named in St. *Jreom*; and if it signifies the ordering of something (as the *Vindicator* profoundly Reasons,) why not the ordering of a Meeting? And if it was the ordering of a Meeting? Why not the ordering of an Ecclesiastical Meeting? Yet all this time it is not determined whether this ordering of the Meeting be an Authorita-

Catalogus Scriptorum Ecclesiasticorum.

tive

tive appointing of the time *when* they ſhould meet, and what they ſhould treat of, or only preſiding as *Moderator* amongſt them, when the Collective body themſelves appointed the meeting. Becauſe, I ſay, this is left uncertain; perhaps the *Vindicator* will judge it moſt convenient to adhere to the laſt. If he had ſaid, that *Ordinatio* ſignified the ordering of a *Dromedary* it had been more to his purpoſe, for certainly the ordering of ſuch an Animal made not ſo great a diſtinction between a Biſhop and Presbyter as the ordering of Eccleſiaſtical Meetings.

How contrary ſuch a fancy is to the received expoſition of that word, will beſt appear when we conſider other places in the works of S. *Jerom*, where the word *Ordinare* is made uſe of, and let us ſuppoſe that the word muſt be interpreted according to the new Critick. Thus we find *St. Jerom, Comment. 1. Epiſt. ad Timothe. Cap. 3. ab initio Primum laicos inſtituit de quibus optimi quique in ſacerdotium eliguntur & ſic dicit quales debeant ordinari.* Then the meaning muſt be according to this late diſcovery, that the Apoſtle declared ſuch as were fit to be appointed to meet. Again, S. *Jerom* in his Comment on the Epiſt. to *Titus* in thoſe words: *For this cauſe left I thee in* Crete *that thou mighteſt ordain*, He hath theſe words, *Quæ deſunt recto tenore corrige & tunc demum presbyteros poteris ordinare, cum omnes in Eccleſia fuerint recti*, when all have been blameleſs in the Church, then thou may'ſt appoint Presbyters to meet. And again, in his Catalogue *Scriptorum Eccleſiaſticorum*, ſpeaking of S. *James* the Brother of our Lord, *Jacobus qui appellatur frater Domini cognomento juſtus — Poſt Paſſionem Domini ſtatim ab Apoſtolis Hieroſolymorum Epiſcopus ordinatus*, the meaning muſt be, that he was appointed by the Apoſtles to meet at *Jeruſalem*. And in the ſame Book it is ſaid again, *Timotheus autem Epheſiorum Epiſcopus ordinatus* a *Beato Paulo*, that is to ſay, *Timothy* the Biſhop was appointed by S. *Paul* to meet at *Epheſus*. Again, *Polycarpus Joannis Apoſtoli diſcipulus & ab eo Smyrnæ Epiſcopus ordinatus, totius Aſiæ princeps fuit.* I need add no more teſtimonies to make this Critical obſervation more *ridiculous*, and I defie all that ever looked into the Presbyterian Books to find any thing ſo palpably ignorant and fooliſh, as this expoſition of that paſſage in S. *Hierom*, except it be the Vindicators Notion of *decretum prædamnatum*, which I ſhall examine before I end this Letter, and yet I do not remember that ever I read any Man more proud and ſupercilious; but Ignorance and Pride go ordinarily together. I ſhall not contend with him about this nonſenſical Whimſey, I wiſh with all my heart he had writ a Book in Quarto of ſuch Expoſitions of the moſt difficult places in the Fathers, and I dare aſſure him ſuch Books would be read by the Youth in the *Univerſities* with far greater *Delight* than his *Vindication* of the Kirk *of Scotland*. And

I have a far greater Opinion of the knowledge of moſt of his Brethren, than to think that there are two of them in the Nation (except it be *Mr. Ruſſel* and *Mr. Gourlay*) that can agree with him in this *Expoſition*; the reaſon why I mention it here is not to diſpute with him any farther concerning it, but to give you an Inſtance of his inſufferable Pride and Vanity that he reſents the leaſt Contradiction to his *Nonſence* with ſo much *bitterneſs* and *indignation* *.

* *Nulli patentius reprehenduntur, quam qui maxime laudari merentur.* Plin. *Ep.* 20. *lib.* 7.

Pag. 183. Another Inſtance to the ſame purpoſe we have again p. 183. The Author of the Hiſtory of the General Aſſembly ſaid, That ſuch as were thruſt into Univerſities and Colleges by the Presbyterian Faction were ſhort of their Predeceſſors. This nettles the Vindicator, who, (if his *ſufficiencies* be ſuch as he fancies) ſhould have *ſlighted* it. And therefore he compares the men of his *way* with their *Predeceſſors*, (I ſuppoſe he muſt mean ſuch as are *lately* promoted into the *Seminaries* of Learning) if the Vindicator means Mr. *Rules Predeceſſors* in the College of *Edenburgh* that are already dead, He is extravagantly *impertinent*; If he mean the *Maſters* lately ejected, I aſſure him, they never *compared themſelves* nor their *Sufficiencies* with any dead nor alive; the more any man knows the leſs he thinks of it; and though Knowledge in it ſelf be very valuable, yet ſuch *Thraſonical* Boaſtings of it are very oppoſite to the nature of it. It may be the Vindicator thinks that the ejected *Maſters* wrote ſo *advantageouſly* of themſelves: but if that be his miſtake, I dare aſſure him they had no hand in any Hiſtory of the *Aſſembly*, or of any affairs relating to it. And if ſuch as love theſe Maſters ſpeak kindly of them, when they are *expelled* by a prevailing *Faction*, he need not take it ill, far leſs is there any neceſſity to run them down with ſuch loud and ſaucy Compariſons *. He inſtances in four *particulars*, wherein he thinks the preſent Maſters may compare with their Predeceſſors, *viz. The Knowledge of Books*, uſeful *Learning*, *Prudence to direct the Studies of the Youth*, *Grammar*, *and the knowledge of the learned Languages* †. If it be ſo, it is ſtill ſo *much* the better, but it is very dif-

Tacit. *Convitia ſpreta exoleſcunt, ſi irraſcare agnita videntur.*

As to the Characters given to ſome of them, neither they nor the Author of that Hiſtory was to be blamed for it.

* *Tullius Orat. in Cæcil. Nam cum omnis arrogantia odioſa eſt, tum illa Ingenii atque eloquentiæ multo moleſtiſſima.*

† *Nam levia ingenia quia nihil habent nihil ſibi detrahunt, magno ingenio multaq; nihilominus habituro convenit etiam ſimplex veri erroris confeſſio. Celſus de Medic. lib.* 8.

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ficult for any man that was intirely a ſtranger to his Predeceſſors, to know what Books they *recommended* or were themſelves *acquainted with*. But the Author mentioning caſually Mr. *Gilbert Rule*'s want of *Latin*, brought the Vindicator into this *lofty* ſtrain of *Compariſons*, no doubt it was to let the World ſee how well he underſtood the *Roman* Authors, that he cites *Plutarch* and *Simonides* in *Latin*; but a little *Latin* may go very far if it be dexterouſly managed, and it may be worth his while to conſider the direction † *Buchanan* gave the *Franciſcans*. But if he would be entreated to put on a more *chearful* humour, I would tell him freely my opinion on the whole matter; and that is, that a man may be *learned*, and *judicious*, and know a great many *excellent* Books, and *reaſon cloſely* and yet not ſpeak the *Latin* readily; ſo that there is no neceſſity to appear *buffy* and out of *humour*, tho it were ſaid that he did not ſpeak Latin *purely* and *fluently*, that *accompliſhment* depends upon *long* practice and upon all Revolutions (and ſometimes without them) the publick Schools have their *Factions*, and ſome are ready to cenſure what is not juſtly *cenſureable*, and this might occaſion the Boys to be a little more ſevere than perhaps was allowable, when this *Rabbi* ſpoke ſomething inſtead of *Latin* that was neither *Latin* nor *Scotch*.

† Buchan. Franciſc.
Novi ego qui tantum ter quinq latina teneret
Verba, ſed ingenii ſic dexteritate valebat,
Ut quocunque loco, de re quacunque parata,
Semper & ad nutum poſita in ſtatione teneret.

But I muſt tell him withal what I heard from eye and ear Witneſſes in (and this I have more credible Atteſtations than any of the Teſtimonies the Vindicator brings to diſparage the Clergy) That the ſaid Mr. *Rule* did publickly in his Prelections *in plenis Academiæ comitiis*, ſay, That one that did ſo and ſo, as the Church of *England* did, was *guiltus Idolatriæ*; nor have I this from the younger Boys of that Houſe, but from ſuch as need not be *named* and cannot reaſonably be *ſuſpected* of lying. And I muſt tell Mr. *Rule*, tho ſuch an unhappy Trip would vilifie him amongſt the Students, yet it never leſſens him in my Opinion, becauſe ones *Imagination* may be ſo fix'd upon the thing, that he forgets what Language he ought to ſpeak. But I will tell you of another thing that I think was yet worſe.

At a publick *Commencement*, apprehending that a Gentleman who was diſputing againſt the *Præſes* did bear too hard upon him; He got up very *gravely*, and ſpoke to the *Præſes* thus, *Domine Præſes, require illum ut proponat Argumentum categoricè*. It is true, that *require illum* is *Latin*; for (if I remember right) it may be met with in *Eunuch. Terent.* But in a ſenſe vaſtly *different* from what was intended by Mr. *Rule*. For the ſenſe intended by Mr. *Rule* no doubt, was that the *Præſes* would oblige the *Opponent* to be more *methodical*. and if that be the meaning, it could not be more unhappily expreſt,

for *requirere aliquem* in true *Latin* ſignifies to ſearch for one again and again, to ſee where he may be found. I ſhall give you one Inſtance more, It is this, Mr. *Rule* finding that one of the Students in a *Harrangue*, advanced ſome things that were *unagreeable* to him, and favourable to ſome of the *Maſters* that were *lately* ejected, He got up and offered to *ſilence* the Youth, and ſaid, That *ille declamat contra ſtatum Regni*, He meant no doubt the *late Convention* and *Parliament*, and any thing againſt *them* in the *old Latin* was *contra Ordines Regni*, how this ought to be expreſs'd after the Reformation I know not. I can make no Apology for keeping you ſo long to ſuch Impertinencies, but who can help it: Why ſhall men give themſelves the trouble to anſwer Books ſo accurately as the Vindicator pretends to do, that there muſt not be a *Cobweb* in all their foldings unſwept. This put the Vindicator upon many impertinent Eſſays, and if I had time to inſiſt upon them I could furniſh you with very pleaſant Inſtances out of his Anſwers to Mr. *Morer*'s Letter. But the Vindicator muſt refute accurately; and this obliges him to *condeſcenſions* below *Gravity* and *Manhood*. Every where we have viſible marks of the Vindicators *Genius*, every where he ſtoops ſo low when he has nothing to pick up but ſtraws and broken Pins, the Spirit of Contradiction eats out the vitals of his Soul, and ever and anon puts him upon *filly* and *extravagant* impertinencies: For to nothing elſe can it be imputed than to his impardonable vanity —— *his wiſhing this Scioliſt or ſome other would attempt the refuting his Books.*

Mr. *Magnus Prince.*

I muſt confeſs, I read his Vindications and his pretended Anſwer to the *Irenicum*, and if he be not improved ſince he wrote thoſe Tracts, he deſerves no particular Anſwer, for his Explication of S. *Jerom*'s Epiſtle, and his *Decretum prædamnatum* (of which hereafter) are Indications of his groundleſs and *illiterate* Fopperies: if he had defended himſelf by the common Pleas of learned *Presbyterians*, he ought to be treated with Civility and Diſcretion; but when he preſumes to dictate either blaſphemous Nonſence, (ſuch as his *decretum prædamnatum*) or *viſionary* and *childiſh* Romances (ſuch as his fancy of the meaning of *Ordinatio* in S. *Jerom*'s Epiſtle) he ſhould in this caſe be treated according to his Character, for it is not poſſible that ſo much ignorance could dwell but in the company of ſo much Pride, and therefore I appeal to all the *Scots Presbyterians*, if ever they yet diſcovered any ſuch *monſtrous Nonſence* written or ſaid by any man that pretended to have read but one Syſtem in his lifetime, and yet this *Mormo* of a Scholar muſt forſooth *ſtrut* with ſo much inſolence and vanity, as if he were teaching ſome *Americans*, who were never acquainted with the civilized part of Mankind. There have been many attempts uſed by different Parties to expoſe

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one another for their Ignorance and Immoralities, but I defie all men to name one Inſtance of greater Ignorance, either before or after the Reformation than this one Notion of his *Decretum prædamnatum*, and yet forſooth he muſt pretend to explain and defend the *Calvinian* Syſtem, and takes occaſion by an innocent Sentence or two, to thruſt himſelf into this Scuffle without conſidering whether he underſtood the Controverſie or not, but I leave him to the Chaſtiſement of others.

Good Nature and Chriſtian Modeſty teach us to hide and extenuate the weakneſſes of others; but when thoſe very men pretend to give Rules to all mankind, they ought to be put in mind that it is not yet time for them to appear ſo *arrogant* and *preſumptuous*. Affectation is the meaneſt Vice, and an intollerable piece of *Hypocriſie*; we are not ſo ugly by our *natural defects*, as by the Accompliſhments that we *counterfeit*, and this is the Hereditary uncurable Diſeaſe of our Pedling little Reformers. They cannot indure to follow the common Sentiments of Mankind, they are all for *heights*, and *ſingularities*. He that walks not in the common Road, where the way is ſafe, muſt be *ſilly*, and *hypocondriack*, or *proud*, and *deſigning*; and therefore the Spirit of Chriſtianity teaches us to believe and practice the *indiſputable* Truths of our Religion, more than the peculiar Opinions of broken *Schiſmaticks*, and leſſer Fraternities. Sometimes I have had ſome kind Thoughts towards the *Quakers*; but when I conſidered that they needleſly forſake the innocent Cuſtoms of Mankind, the Univerſally acknowledged Rules of Decency, and the Univerſal Tradition of the Church, I muſt think that they are led by a Spirit of *Deluſion* and *Pride*. Nothing recommends us to God more than true Humility, and it is an undeniable proof of Integrity and Self-denial to comply with the innocent Cuſtoms of the World, and therefore our Saviour left us an Example, by which we may in the midſt of all tentations live in the World, and yet continue unſpotted by its infection. I have digreſſed two far, not from what I deſigned, but from the *Vindicators* account of things.

I am afraid I may get upon the Finger-ends, becauſe I did not name my Witneſſes for the Latin *Elegancies* that I lately mentioned; but if he writes to the Bookſeller whoſe name is prefixt, he ſhall know as many Witneſſes as are neceſſary, and forty more ſuch Barbariſms.

To end, and to complete this Character of the *Vindicator*, I might mention his apparent *Shuffling*s and *Tergiverſations*, for when the Outrages done to the *Clergy* are open and *notorious*, then he extenuates it as no great Injury, when ſome of them were *beat* upon the *Head*, and *Legs*, and others of them made to go through *deep waters* in the *midſt* of *Winter*.

But among all the Flights of his *Invention* there is none more remarkable than this unwary conceſſion, that Eccleſiaſtical Judicatories that enquire into Scandals are not obliged to follow *the Forms of other Courts*. I thought that the Forms of Civil *Page* 164.

Courts

Courts were wisely appointed partly to prevent our being *surprized*, partly to hinder (as far as humane Prudence could prevent) all *Forgeries*, and *Combinations*, against the *innocent*, and that the Forms were but the *external Fences*, that the Law invented to guard *Justice* and *Equity*. But this Author tells us that its doubted (no doubt amongst Learned Men) whether the *Ecclesiastical* Court be obliged to follow *such Forms*. It is very odd that the Laity among the *Scots Presbyterians*, who pretend to be at the greatest Remove from *Popery*, shall thus calmly stoop to the most intollerable slavery of the *Inquisition*.

Pag. Next to this Concession is his fair Advertisement to the Church of *England*, that indeed the *Covenanters* do not think themselves *obliged* to *reform* the Church of *England*, unless they are *called* to it; but if the *Godly* in *England* call them, then all their *Ammunition* must be employed to serve their *dear* Brethren in *England*.

Pag. 5. Next to this, let me instance his shameful Shuffling about the Toleration lately granted to Presbyterians in *Scotland*, he tells us, that they expressed as much as they were capable their dislike of the Toleration given to the *Papists* for their *Heresies* and *Idolatry*, yet their Agents, then at Court, wrote *Books* (such as they were) pleading that the *Penal Laws* ought to be Repealed; but withal the *Vindicator* adds that they do not grudge Liberty to any others who can shew as good a *Warrant* for their *way* of Worship as they do, *i. e.* they have a *Divine Right* for their *way*, and none others can have a *Divine Right* if they have it; because their way is different from all *others*; and therefore at bottom they are against *Toleration* as the most mischievous thing in the World: and in the time of the late Troubles they exclaimed against it, as a thing worse than the *Calves* of *Dan* and *Bethel*. Now you have no other Character of the *Vindicator* from me, than what I have extracted from his Book, nor do I conclude him to be habitually guilty of such shuffling and disingenuity; but single Acts may grow into *rooted* Habits. He is so deeply tinctur'd with the *fulleness* of his *Faction*; that he'll rather question whether the Body of the Sun is *luminous*, than admit the least *scruple* concerning the *Divine Right* of Presbytery.

Mr. *J. S.*

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The next thing I promised to Discourse of, was his Theological Reasonings that occasionally falls under his Consideration, when he pleads the Innocence of the Presbyterians.

Pag. It is true, the Vindicator does not designedly insist on those *Theological* heads that I am shortly to speak of, but *incidentally* they fall in his *way*; but he cannot forbear his *venomous Squibs*, when he mentions the practice of the *Catholic Church*, that mostly expose their *Novelty* and *Enthusiasm*. The first

firſt I take notice of is his Cenſure of the *Catholick* Obſervation of Chriſtmas; The Author of the ſecond Letter did very *judiciouſly* obſerve how *diametrically oppoſite* the weſtern Phanaticks are to the *ſpirit* and *practice* of the *Catholick* Church, That they ſhould begin their *Barbarities* againſt the Clergy upon that very day upon which the Church did celebrate the *Nativity* of our bleſſed *Saviour*; and which the Angelical Hoſts of Heaven did *magnifie* with *triumphant* Songs; the Vindicator cannot let this Obſervation paſs without his *Theological Animadverſions*. And he tells us in the firſt place, that the Author of that Letter *valu'd himſelf upon this fine Notion*, certainly the Author could not value *himſelf* upon this Notion, but he had great reaſon to value the *univerſal* practice of the Chriſtian Church from the firſt plantations of Chriſtianity. Next the Vindicator tells us, that it is ridiculous to aſſert that that day was celebrated by the Court of Heaven. *What?* ſays he, *Did the Court of Heaven keep the Anniverſary day?* This is profoundly wiſe. There is no ſtanding before the *wit* and *ſmartneſs* of ſuch *Repartees*. What, did not the Court of Heaven celebrate the birth of our bleſſed Saviour? And was not the *Anniverſary Solemnity* of this *Feſtival* a juſt *imitation* of what the *Court* of Heaven did? But he asks if the Court of Heaven did keep an *Anniverſary*? For the great Danger is in that word *Anniverſary*. But might not the Chriſtian Church take care that this *glorious Myſtery* ſhould never be forgotten? And was it not *reaſonable* that our *Poſterity* ſhould remember it, as well as they to whom it was firſt reveal'd? and could the Chriſtian Church take more *effectual methods* to preſerve the memory of it than by appointing this Anniverſary Feſtival? He grants that the *Inſtitution* is very *ancient*, but that the Church did keep it in all Ages *is ſaid without book*; If he means that there are no *Presbyterian Books* that give *Evidence* for this *Feſtival*, we grant it; but if he mean that the Church did not obſerve it from the very days of the Apoſtles, we deſire to know when it began? and in what Period of the Church it was not obſerved? and then we may ſee more clearly into the *Origine* of this *Feſtival*: And tho it had not been from the beginning the *Chriſtian Church* may continue the *practice* of it upon the *beſt reaſons*. He asks again, If our Saviour was born upon the 25th day of *December*, but this is *childiſh* and *impertinent*, when the Church did order the *Commemoration* of that *Myſtery* on the 25. of *December*, ſhe did not decide that *Chronological* Nicety, whether our Saviour was born on the 25. of *December*, nor was it needful to encreaſe the Devotions of the Church, that they ſhould be performed with regard to one day more than to another, as if they depended upon ſuch *a Critical Minute of time*,

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time, I hope the Vindicator knows that the 25. of *December* in *France* is not the 25. of *December* in *Britain*; and yet the Christians of either *communion celebrate* the *Nativity* of our blessed Saviour with regard to the *Calculations* of the *Country* in which they live, nay, he may know that there are Considerable Objections against the common *Æra* of the Christians. But the Vindicator thinks *that such an Anniversary day is not to be kept by Gods Appointment.* But hath not God *appointed* us to obey *the Apostles* and their *Successors* our lawful Ecclesiastical Rulers to the end of the World: And may not they *regulate* the publick *Solemnities* and *returns* of Gods Worship? Is there any thing in this Regulation but what hath a natural tendency to preserve and *propagate* the *great truths* of the *New Testament?* With what impudence then dare we refuse obedience to the *universal* Church, when her *Constitutions* are so just, so wise and so agreeable to the whole tenor of the *Gospel?* If all the Ecclesiastical *Constitutions* from the days of the Apostles had been written in the Bible, could one read it in a *thousand* years? There was a plain *necessity* in that case to have continued the *immediate* inspiration in the Church until the *consummation* of all things. Upon this their *Hypothesis* Reason becomes *useless* to order the *publick Solemnities* of the Church, the Christian Faith being once revealed, they needed not the *assistance* of a new *Revelation* to order its *publick Solemnities*; For when the festivities and Fasts of the Church were only conversant about the Articles of Faith already reveal'd, it is supposed that common sense and discretion must cloath the great Mysteries of our Religion, with such vehicles of *time*, *place*, and *publick Solemnity*, as best preserve their *reverence*, and *transmit* them to *Posterity*. But this is an *unfortunate mistake*, an *original Blunder* of the whole *Party*; and as long as they keep to this *Maxim* they must necessarily continue *stubborn* and *ungovernable*, and *proof* against the *wisest Constitutions* of the Christian Church: for they must have Scripture for such *things* as could not be *contain'd* in the *Scripture*; but he fortifies this with a Latin Sentence, as if *Nonsence* could change its *Nature* by being put into *Latin*. For the Question is not of Articles of Faith, but concerning the *Constitutions* of the *universal Church*. But perhaps the Vindicator might yield to the Observations of *Christmas*, if the *Observation* of it were not *anniversary*. There is some hidden dangerous Plot in that word *Anniversary*, as if our Posterity were not to be *educated* in that *Faith* which we *believe*. And so Enthusiastick our *Presbyterians* are become, that they broach Principles unknown to all the subdivisions of Dissenters in *England*; and tho more knowing and intelligent among them

Vid. Mr. Medes *Discourse of Christmas.*

Quia scriptum non legimus ideo jussum non credimus.

them never ſcruple the obſervation of an Anniverſary day, ſinee they *yearly commemorate* the dreadful Fire of *London*, by Faſting and Prayers.

From all this I conclude, That it is very *dangerous*, if not *impious*, to ſeparate from the Church in thoſe *excellent Conſtitutions* that have been received from the beginning, and in all Countries where the name of *Jeſus* hath been worſhipped, ſuch *Conſtitutions* and *Solemnities* have been derived from the Apoſtles or Apoſtolick times.

When the World was *enlightened* by the knowledge of the Son of God, he did not extinguiſh the *light* of *Reaſon*, but he *ſuppoſes* it, and *reaſons* from it, and *ſtrengthens* it, and there is nothing more ſtrongly enclined towards God, and the *Communications* of his Spirit, than *true* and *unbiaſſed* Reaſon. Therefore *ſuch Conſtitutions* [as the reaſon of all Mankind is agreed in) have nothing in them contrary to the *purity* of our Religion.

A ſhort digreſſion.

If *Anniverſary* days and *Feſtivals* have been *profaned* among the *Pagans* to the worſhip of *Idols*, why may they not be *ſanctified* by the *true* Object of Worſhip, and the *honour* of *Jeſus Chriſt*? Publick *Solemnities* have nothing in their own nature that is reproveable no more than the *motion* of the Sun, or the *viciſſitude* of Seaſons, if any part of our time be abuſed to *exceſs* or *riot*, or the worſhip of an *Idol*, we are liable to the Juſtice of God.

But when we return from *Idols* to the *true* God, when we change our *exceſs* into *faſting*, and *prayer*, and when the whole *Scene* is become *pure*, what is there in all this that can be *blamed*? Do not we ſee all Nations agree in this, that publick *Solemnities*, and *anniverſary Feſtivals*, and *Faſts* are neceſſary to the *being* and *beauty* of *Religion*, even thoſe Nations that are at the greateſt *diſtance* from our *Cuſtoms*, our *Language*, our *Laws*, and way of living, upon the Converſion of Nations to the *Chriſtian Religion*; ſome of the *places* where they worſhipped their *Idols* have been *dedicated* to the true *God*; and was it not a happy *Victory* over the Kingdom of *Darkneſs* when the publick *Solemnities* of *Idolatry*, *times* and *places*, have changed their *Objects*, *their Exerciſes*, and *their End*.

It is true, the great *Anniverſaries* of the Jewiſh Religion were appointed immediately by divine Authority. But had not they other *Anniverſaries* not immediately appointed by God, and do you read that ever the Prophets did reprove the *Jews* for ſuch *Anniverſaries*. They did indeed *reprove* their *negligence* and *indevotion* in them, but the thing it ſelf was acknowledged *reaſonable* and *prudent*, and a very *powerful inſtrument* of true Religion when managed with *Contrition*, *true Simplicity and Piety*. Zach. *Did ye at all faſt unto me ſaith the Lord*. The *Faſts* mentioned here are of humane *appointment*, and yet *anniverſary*.

Our Saviour was preſent at the Feaſt of the *Dedication*, for which there was not any *immediate* Divine Inſtitution; and though he had not been preſent, if it had been *ſuperſtitious* he had certainly *reproved* it, and given directions againſt ſuch *uſages* in the general. To ſhake off all the *externals* of Religion, is as dangerous as the multiplying of them, the one is the Error of the *Romaniſts*, and the other the *ſuperſtition* of the *Diſſenters*. It is certain that nothing preſerves Knowledge of Chriſtian *Religion* amongſt the *Body* of the People more than the *Feſtivals* of the Church; for it is not left to the *Arbitrary* or *Extemporary Fits* of *Devotion*, but the Church by her *excellent* Diſcipline orders the matter ſo, that it is not poſſible to forget the Faith unto which we have been *once* Baptized: but amongſt the *Preſbyterians* in *Scotland*, the People are taught by their Leaders to deſpiſe all Forms, ſuch great ſouls ought not to be fettered to the Rules and Methods of the Univerſal Church, and therefore it is very rare to find a Child in the Weſt of *Scotland*, that can repeat the Commandments or the Creed (I mean the Children of *Presbyterian* Parents) and by ſuch *Enthuſiaſtick* pretences, *Atheiſm* is inſenſibly promoted, and the Body of the People alienated from the *ſimplicity* of Chriſtian Religion, and ſcarcely will they allow any man to be acquainted with true Religion that mentions thoſe firſt Princip'es of it. It is not poſſible to tell how much their oppoſition to *Forms* and *Feſtivals* of the Church has infatuated their People, there is nothing can make a *Clown* in the Weſt of *Scotland* laugh ſo heartily, as when the Curate recommends to their Children the *Creed*, the *Lords Prayer*, and *Ten Commandments*; and therefore they have no opinion of any Mans underſtanding, unleſs he entertain them with Diſcourſes of Gods *unſearchable decrees*, of *Juſtification before Converſion*, and how the *Convictions* of natural Conſcience may be diſtinguiſhed from the *Convictions* that proceed from the Spirt of God: to obſerve the Feſtivals of the Church is but a piece of antiquated Superſtition. But we ought to remember that the ſtated Feſtivals and Faſts of the Church do preſerve, and increaſe true Devotion and Mortification. Faſting is acknowledged a neceſſary Inſtrument of Religion by all Nations who profeſs any Religion at all. It is not enjoyned, but ſupoſed by our Saviour: why may not then the Church regulate and direct the Publick Solemnities of Faſting, as well as of Prayer. There is nothing ſo proper to fix our attention as Faſting, it delivers the Soul from the oppreſſions of the Body, and reſtores it to its true and native Sovereignty over our Luſts and Paſſions. The ſtated Periods of Faſting oblige the moſt ſtubborn and impenitent to think of his Soul, and the viſible Practice of the Church Preach Repentance more effectually, and make more laſting Impreſſions than the looſe and indefinite Homilies of ſelf-conceited men.

The External Solemnities of Religion may be abuſed (as the moſt excellent things are) when they are left to the Conduct of humane weakneſs;

neſs; but it is not poſſible to preſerve Religion among the Body of Mankind, without thoſe Vehicles of Form and Order. Nothing hinders the Reformation of the *Grecian* Churches, from the variety of their Errors and Superſtitions, ſo much as the open neglect of Faſting among the Proteſtants, and this Practice is not to be defended, but rather lamented and amended. What a Cruelty is it in all the Sectaries to deprive the People of the Publick helps of Prayer and Faſting? Who can juſtifie this, that conſiders the many Incumbrances, Tentations, Weakneſſes, that we daily encounter? They that ſet up Methods of their own, in oppoſition to the Wiſdom of the Church, in all Ages may amuſe the People for a while, but can produce nothing that is ſolid or uſeful. It is certain that the *Grecian* Churches had, long ere now, made an utter Apoſtacy from the Chriſtian Religion, if the ancient and fix'd Diſcipline of the Church did not retain them in the Faith, and when we conſider how much the Religion that we are Baptized into, triumphs over *Senſualities and Concupiſcence*, we cannot but acknowledge the Wiſdom and Beauty of the ancient Diſcipline. The moſt uſeful things in Art or Nature, may be ſadly abuſed by Folly or Ignorance. We are not to ſeparate from the *Roman* Church, further than they have ſeparated from the Wiſe and Primitive Conſtitution of the firſt Ages of Chriſtianity; and all the Proteſtants abroad ſeem to agree in this Truth, for they Preach and Pray Publickly upon the great Faſts and Feſtivals of the Church. The publick *Seaſons* of Devotion are the Catechiſm of the People. It is true, when there is no day fixt for the Uniform Celebration of ſuch a Myſtery it may be remembred by ſome; but it is not credible that all the People will remember it; but when the day is fixt we cannot forget it, and from our Infancy we are eaſily trained in the Nurture and Admonition of the Lord, and in the ſimplicity of Chriſtian Religion, free from *Jewiſh* Superſtition (*touch not, taſte not, handle not*, with which all our Sectaries are unhappily Leavened) as well as from giddineſs and *Enthuſiaſm*.

Vid. Dr. *Gunning of the* Lent-Faſt.

We may ſeek for reſt in new ways, but we ſhall never find it but in the old.

Coloſſ.

The next thing that I mention, is his Accuſation againſt the Epiſcopal Church, that they were guilty of Schiſm: For, *He tells us that he knows no Schiſm, but ſuch as was cauſed by his Oppoſites*, and this is pleaſant enough. There is a Company of men lately ſtarted up in the Chriſtian Church, and if the Univerſal Church does not immediatly *ſtrike Sail* to their *Novelties*, all muſt be concluded *Schiſmaticks*. By our Baptiſmal Vowes we are obliged to preſerve the Unity of the *Catholick Church*, we are Members of *that viſible Body*, that worſhip the true God through *Jeſus Chriſt*, and conſequently we are obliged to worſhip God in *Unity* and in *Society*, nor can we ſeparate from any *ſound* part of the *Catholick Church*, that does not

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require *unlawful* Conditions of *Communion*, and ſuch as are *forbidden* by that God whom we Worſhip. Upon this *Hypotheſis*, I think it impoſſible for the *Presbyterians* of *Scotland* to defend themſelves againſt the Charge of *Schiſm* in its moſt *rigorous* and *formal* Notion.

Firſt, Becauſe they ſeparate from all Churches *Ancient* and *Modern*, there is not now a Church upon Earth with whom they think they may *Communicate* without *fear* of being *polluted*. The Proteſtants of *France* obſerve the *Feſtivals* of the Church, as alſo the Proteſtants of *Geneve* and *Swiſſerland*, and the *Calviniſts* in *Germany* do the ſame. As for the *Lutherans* of *Germany*, *Denmark*, and *Sweedland*, we dare not ſo much as once name them, they have all of them *Liturgies* and *Feſtivals*, and *Organs*, and Divine *Hymns*, diſtinct from the *Pſalms* of *David*. As for the *Socinians* of *Poland*, though they agree in ſome things with them; yet they would no doubt refuſe their *Communion*. They muſt refuſe, upon their *Principles*, the Communion of the *Grecian* Church, and all the *Subdiviſions* of it: and they cannot joyn with the *Papiſts*, nor yet with the Church of *England*. And their Conſciences could not endure to *Communicate* with the *Epiſcopal* Church of *Scotland*, that was againſt their *Covenants*, and their *Obligations*, as if a man could diſingage himſelf from what he is obliged to, by the Common Ties of *Chriſtianity*, and the Vows of *Baptiſm*, by any Bond or poſterior *Obligation* of his own.

But if there be no *viſible Church* with which they can Communicate, they are certainly cut off from the viſible Communion of Saints over the Habitable World; and this Phariſaical *ſingularity* is ſo much the more hateful, that it is abhorred by all Proteſtant Churches, and if the *Vindicator* will Read *Durellus* only, he will eaſily ſee how *oppoſite* this *peeviſhneſs* is to the Sentiments and *Practice* of all *Reformed* Churches. It is acknowledged by all ſober men, that to joyn with, or abet *Schiſmaticks*, makes one guilty of Schiſm: and therefore the *Presbyterians* can by no means require the Members of the Epiſcopal Church, to joyn with them, who have *wilfully* and *furiouſly* cut themſelves off from the *whole Body* of Chriſtians: but there is lately found out a wiſe Diſtinction to ſave them from this blow, they can have *occaſional Communion with other Churches*, tho they cannot have a *fixt Communion* with them.

Before I conſider this Diſtinction, let me inform you that the Ringleaders of the former *Presbyterians* in *Scotland* never made uſe of any ſuch Diſtinction, they themſelves reaſoned againſt Separation upon ſuch frivolous pretences as are now alledged by their Succeſſors; but the *Presbyterians* have borrowed this Diſtinction from *Engliſh Diſſenters*. And the former *Presbyterians* did never ſeparate from the Publick Worſhip under the *Epiſcopal Conſtitution*; nor did the latter Presbyterians after the Reſtoration, dream of it until the year 1664.

Vid. Rutherford's *Due right of Presbytery.*

Collection of Caſes againſt Diſſenters, by the Clergy of London.

1664. that ſome of the *Weſtern Bigots*, as had fled to *Holland*, thought that the *Faction* could not be *ſupported* unleſs People were taught that they were obliged to leave the *Communion* of the *Epiſcopal* Church intirely. And accordingly in *Ann.* 1664. there appeared a *Seditious* Pamphlet in Octavo, Entituled, *The Apologetical Relation of the Church of Scotland.* And it is impoſſible for any *Presbyterian* to name any one Book or Treatiſe before this Pamphlet, that juſtified the *Separation* of Presbyterians from the Publick Reformed Worſhip under the Epiſcopal Conſtitution in the Church of *Scotland.* It is a long time ſince I Read this Book, and therefore I cannot give a particular account of it, though I remember that the Author when he comes to *that Concluſion, that the People were not to hear the Curates*, he ſpeaks with *diffidence* and *hefitation*, and in ſome one place or other of that Diſpute he ſoftens this *wild* and *extravagant Paradox* by ſome *reſtrictions* and *limitations. That they were not to hear them always nor conſtantly*, but that they ought ſo far to ſeparate as to keep the Party from being ſwallowed up in the Communion of the Church. Accordingly, their firſt *Eſſays* of *Schiſm* were but *faint* and *timorous*, they were not in the beginning ſo well armed againſt the *Remorſe* of their *own* Conſciences, for this was a *Novelty*, and they did not venture upon it with that *boldneſs* and *aſſurance* that afterward appear'd, to that degree that our Governors were forced to make ſevere Laws againſt their Field Meetings, which were *juſtly* termed by our *Law* the *Rendezvouze* of *Rebellion.* And though the Bigots in the Weſt had advanced this *Paradox*, yet the *Presbyterians* of greateſt Note and Learning took no notice of it, but kept the *Communion* of the Church after the Reſtoration of *Epiſcopacy* as *punctually* as any *Church-man.* And it is very obſervable that all the Presbyterian Miniſters in *Scotland*, made uſe of the Chriſtian *Forms* of the *Lords Prayer*, *Creed*, and *Doxology*, until *Olivers* Army invaded *Scotland*, and the *Independent Chaplains* in that Army thought their own *Diſpenſation* was above that of *Geneva.* Upon this, ſuch of the Presbyterians as would recommend themſelves to the *Uſurper*, and ſuch as had his Ear, forbore thoſe *Forms* in the Publick *Worſhip*, and by degrees they fell into *deſuetude* (for it was not Creditable to be out of the Faſhion) and yet they have the *Confidence* to juſtifie their *Separation* from the Epiſcopal Church, partly becauſe ſuch ſuch *Chriſtian Forms* are retained in the *Publick* Worſhip. And though they diſpute againſt the uſe of *Forms*, yet they pronounce the *Apoſtolick Benediction* after Sermon, as others do, except ſome few who love rather to Paraphraſe it, than keep to its *Original ſimplicity.* The *unhappy* temper of *Schiſmaticks* leads them to do every thing againſt the *Spirit* and *Practice* of the Church;

Vid. *Defence of King* Charles II. *Government by* S.G.M.

Mr. Ro. Douglas, *Mr.* Geo. Hutchinſon, *Mr.* Sam. Rutherford, *Mr.* J. W. *and many others.*

Thoſe Chriſtian Forms were rejected by Baſtard Presbyterians that grew upon the Independent *Stock.*

and

and though the *Canonical* and *Universal* Methods of the Church are tempered with regard to our *weakness* and *infirmities*, yet they love to fly in the Face of their *Mother*, when she tenderly binds up their Wounds, and offers her Assistance to prevent their *Ruin* and *Danger*.

I have almost forgot to enquire into the meaning of that distinction of *occasional* and *fixed* Communion. Why may not one do that *constantly* (since the Common Tyes of Christianity oblige him) that he may do *occasionally*? But if the meaning be that their Consciences allow them now and then to hear an *Episcopal* Presbyter Preach, or Read, though they dare not venture upon the *highest* Acts of *Communion*, such as receiving of the *Lords Supper*, at this rate they may have *this occasional* Communion with *Papists*, *Grecians*, *Jews*, and *Mahumetans*, for they all teach some great and common Truths which they dare not *refuse*.

But secondly, It is apparent that the *Scots* Presbyterians are *Schismaticks* in the *strictest* Sense, because by their *Principles* they must needs profess, that if they had lived one hundred and fifty years before the first *Council* of *Nice*, there was then a necessity to *separate* from the *Unity* of the Church. For *then* all those things that they scruple at in the *Publick* Worship were *practised* by the *Universal* Church, the *Solemnities*, and *Festivities*, the Publick Fasts, the Altars, the *Hierarchy* of *Bishop*, *Presbyter*, and *Deacon*. Nay, the Dignity of *Metrapolitans* is supposed as Ancient and Venerable by the *first* Council of *Nice*. So upon the Presbyterian *Hypothesis*, they should have been obliged if they had lived amongst the *Ancients* then, to keep up distinct and separate Conventicles, when the Purity of their Lives, and the *Glory of Martyrdom*, and *Patience*, made them shine to the *Confusion* of their Enemies, when their *Zeal* for God made them *victorious* over all the Powers of *Darkness*, when by their *Fastings* and their *Prayers*, they *crucified* the Flesh with all its Lusts and Affections, when they taught the Gospel in its *Majesty*, and *Simplicity*, and *baffled* the Objection of the Pagans by their heavenly *Conversation*. Let my Soul be with those *first* Christians, I would chuse their Company at all *adventures*, without the least fear of either *Christmas*, *Easter*, or *Good Friday*.

But thirdly, The present Presbyterians must be *Schismaticks*, by the Doctrine and Practice of their *Predecessors*. This I have touched a little before.

Fourthly, I desire the *Presbyterians* to name some *Schismaticks* in the Records of *Ecclesiastical* History, that are now acknowledged by the *common* consent of all Churches to be *Schismaticks*, and then I enquire what it was that made them *such*; and if this be not agreeable to the *Presbyterians* more *eminently*, than to any rank of the *ancient Schismaticks*, I am mistaken.

But fifthly, They themselves do not deny (nor can they) but that they are *Schismaticks* in St. *Cyprian*'s Notion of *Schism*, since to separate from ones own Bishop was a *just* and *Apostolical* Notion of *Schism*. And the *Presbyterians* of *Scotland* are by so much the more *inexcusable* in that they have

have *ſtubbornly* and *factiouſly* Conſpired againſt the Apoſtolical *Hierarchy* of Biſhop, Presbyter, and Deacon.

The next thing that I remark, is his Cenſure of the Epiſcopal Clergy for Preaching Morality, *pag.* 62. and 63. He tells us that the Author of the Second Letter wrote, *That the Epiſcopal Party underſtand the Chriſtian Philoſophy better, and that it was never underſtood or preached better in* Scotland, *than under Epiſcopacy.* The *Vindicator* replies very wittily, *That he thought the Commendation of a Miniſter had been rather to underſtand Chriſtian Divinity, than Chriſtian Philoſophy.* But ſoftly, Sir, I do not ſee that nice diſtinction between Chriſtian *Divinity*, and Chriſtian *Philoſophy*; for if Philoſophy be truely Chriſtian, it muſt be refined upon no *lower Standard* than the *Morals* that our Saviour *practiſed*, and *recommended*; and is not this Chriſtian *Divinity* in its *Nature* and *Tendency?* The Author of that Letter did not underſtand by *Philoſophy*, the *lame* and defective *Syſtems* of the *Pagans*, but rather that Heavenly and *Spiritual* Rule delivered by our Saviour. I hope he has not the Impudence to accuſe the Clergy that they recommended the *Pagan* Morals as a *perfect* Rule of Life to their Hearers; or that they themſelves did neither believe nor exhort others to believe the *Myſteries* of Faith, the *Credenda* of our Religion. It may be they did fortifie ſome excellent *Arguments* among the *Philoſophers* with *Chriſtian Motives*, and what the Philoſophers (who ſpoke of the Immortality of the Soul with *diffidence* and *heſitation*) could not recommend but faintly: the Chriſtian Preachers did aſſert boldly, ſince the Reſurrection of our Saviour from the Dead, was an *invincible* and *infallible* Argument, not only of our Reſurrection, but of the Glory that ſhall afterwards be revealed. There is nothing truly excellent among the *Pagan* Writers, but what is in one place or other for the Matter found in the *New Teſtament*, and *purer* Morals, and *greater* heights than the *Pagans* could diſcern. Nor can I think but that the *Preachers* of the *Goſpel* may make very good uſe of *Pagan Moraliſts*. I always thought *Seneca* a very excellent Book, but if *Seneca* be *Chriſtianiſed* (as the *Vindicator* ſpeaks) I cannot ſee what fault the *Vindicator* can find with *Seneca*, or *Marcus Aurelius*, or any of our *Ancient* Friends. For certainly Chriſtian *Morality* in its *true extent* and *latitude*, is nothing elſe but *Evangelical Obedience and Holineſs, without which no man* Heb. *ſhall ſee God.* And I believe the Author of that Letter intended no more, than that the Epiſcopal Clergy did *plainly* and *ſeriouſly* recommend to their Hearers the *Reformation of their Lives according to the Chriſtian Standard.* And truly, Sir, notwithſtanding the *Vindicators Sarcaſtic Paraphraſe*, I think this is very good Philoſophy, nay more, I think Moral *Philoſophy* never arrived at its true *Elevation* and *Meridian* Purity, but by the Doctrine of our Saviour and his Apoſtles; and does the *Vindicator* know better Philoſophy than what is taught in the Sermon upon the Mount, and in the 12th. to the *Romans*, we Preach that the Wiſdom which

which is from *above* is *pure, peaceable, gentle, and easie to*
Jam. 3. 17. *be entreated, full of mercy, and good fruits, without parti-*
ality, and without hypocrisie, we Preach that a man en-
Jam. 1. 26. dowed with *knowledge*, should shew out of a *good Con-*
versation, his Works *with meekness of Wisdom*. We Preach *That if any seem to be religious*, and *bridleth not his Tongue, but deceiveth his own heart, that this mans Religion is vain*, because *true Religion, and undefiled before God and the Father is this, to visit the Fatherless, and Widow, in their Afflictions, and to keep himself unspotted*
Tit. 2. 11, 12. *from the world. We Preach that the Grace of God that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness, and worldly Lusts, we should live soberly, righteously, and godly, in this present world.* And truly, Sir, I think this very good *Morality*, and the rather because we fortifie our Exhortations, with the same motives that the Apostles used, and with which the *Pagan* Philosophers could not be *acquainted*. Looking for *that blessed hope*,
Tit. 2. 13, 14. and the *glorious appearing of the great God* and our *Saviour Jesus Christ* who gave himself for us, that *he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good Works*. It is very true that the *Pagan* Philosophers Preached against *Lust* and *Sensualities*, and *Uncleanness*; but could they recommend Chastity by such *powerful* and *invincible* motives as you meet with, 1 *Cor.* 6. 19,20. *What, know you not that your bodies are the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own, for ye are bought with a price; therefore glorifie God in your body and your Spirit which are Gods*. And without all doubt S. *Paul* recommended to the *Philippians* the true use of the *Moral Philosophers*, when he exhorts *Phil.* 4. 8. *Finally Brethren whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things lovely, whatsoever things are of good report, if there be any vertue, and if there be any praise, think on these things*. Compare this with the place on
Galat. 5. 19, 20, 21, 22, 23, 24, 25, 26. the Margin, and hundreds of such places, and from them I conclude, that to Preach what the *Moral* Philosophers commended (though we must Preach many things that they could not see) and to *strengthen* them by *Christian* Motives is a thing very *becoming* the Ministers of the Gospel: because it is *indispensably necessary* and *agreeable* to the Practice of our *Saviour*, and his *Apostles*. But the *Vindicator* tells us, *Pag.* 62. That this *is the dialect of men strongly enclin'd to* Socinianism. I let go this mark of his *spite* and *ill nature*, for we have no *Socinians* amongst the Episcopal Clergy of *Scotland*. And if he understands the *Socinians*, they are not so very zealous for Celebrating the Festival of Christs *Nativity* and *Incarnation*; nor yet are they great Enemies to Presbyterian Government, nor can they be thought zealous for any particular

particular Platform (were it never ſo agreeable to the Canons of the Ancient Church) any further than their *intereſt* is involv'd. He tells us a little after, that the *preaching of ſome men is ſuch morality*, as *Seneca* and other Heathens taught, *only Chriſtianiſed* with ſome words; ſo the *Vindicator* thinks that the *morality* they recommended to their Hearers was neither *higher* nor *purer* than the *Doctrines* of *Seneca* and other *Stoicks*; But it may be that they have read *Seneca* with as much *attention* as he did, and can give as good an *account* of the *Defects* of the *Stoical Philoſophy*, and wherein it fell ſhort of the *Chriſtian* Standard: One may eaſily gueſs whom he means, and intends to hit by this waſpiſh accuſation. But to purſue him thorow all his *hiding* places, and little *Subterfuges*, is as *uſeleſs* as it is *weariſom*. The reaſon why I kept you ſo long on this Head, was to diſcover the *Genius* of the people we have to do with. He tells us, *this Philoſophy was never much preached by the* Presbyterians: but the Philoſophy that I have deſcrib'd was preach'd by S. *Paul*, and conſequently not *oppoſite* unto the Doctrine of Chriſt *crucified* (as he fancies) but rather *ſubſervient* unto it, and a great *confirmation* of the truth and *divinity* of it; It is very true, that the Princes of Philoſophers underſtood not the *Revelations* of the Goſpel, but the *true exerciſe* of Reaſon is very *conſiſtent* with Revelation; and S. *Paul*'s diſcourſe to the *Athenian* proves him a *learned and ſolid* Philoſopher. And tho the Apoſtles were *mean* and *illiterate* men, yet God did ſtrengthen their Reaſon beyond the moſt *accurate Philoſophers*: And when he ſent them forth to preach the Goſpel, they became in the ſtricteſt ſenſe *greater Philoſophers* than their Enemies. And tho the Chriſtian Religion in its *beginnings* appeared *weak* and *fooliſh*, yet when it was *narrowly enquired* into, it was found to be the *wiſdom of God*, and the *power* of God: for the Apoſtles offer'd the beſt Reaſons to *convince* both *Jew* and *Gentile*, that *Jeſus of Nazareth was the Meſſias*; and conſequently, that *there was no other name under heaven known by which men might be ſaved but the name of* JESUS. They proved their *Miſſion*, and their *Doctrine by their Miracles*; and this was an Argument *divine*, and *irrefragable* in its *nature*; as it was *obvious* and plain to the *meaneſt* Capacity, and therefore the Author to the *Hebrews* concludes, that the damnation of Infidels is the moſt juſt and reaſonable thing, becauſe infidelity it ſelf is moſt *inexcuſable*, ſince God did bear witneſs to the Goſpel *by ſigns, and wonders, and divers miracles and gifts of the holy Ghoſt*.

1 *Cor.* 1. 23, 24.

Acts 17.

Acts. 2.

Hebr. 2. 3, 4.

True Philoſophy * and Religion ſupport *one* ano-

* *Vid.* Juſtin Mar. *Dialog. cum tryph.*

ther. None can be truly religious but he that exercises his Reason, and he that *exercises* his reason must of necessity be *religious*. For the whole of our Religion is *a reasonable service*; God treats us as *reasonable Creatures*; he makes himself Master of our Will, by *methods* suitable to his *wisdom* and our *nature*; when the light of the Gospel enters the Soul and warms it by its *direct* beams and *perpendicular* rays, she *then* chuses what is *best* with all her *force* and *delight*.

Ταύτην μόνην εὔρισκον φιλοσοφίαν ἀσφαλῆ τε καὶ σύμφερον.

It is certain, that if the *Moral* Philosophers could lay aside their *pride* and the *interest* of a *Faction*, they might be sooner gained to *Christianity* than others, they could not but see the *beauty* and *reasonableness* of such excellent *Morals* as were recommended in the *Gospel*, and were far above the *lame* and *defective systems* of the Pagan *Schools*. There are no excellent Precepts amongst the *Pagans*, but what are contained in the *New Testament*; and if we recommend Christian vertue by *Christian motives*, I think the whole undertaking is very commendable. Why the Vindicator should thus waspishly Comment on an innocent Sentence or two of that Author, I cannot tell; but he may remember that when we were Boys we were taught that Philosophy in its *utmost extent* and *latitude*, was *the knowledge of divine and human things*. And then Christian Philosophy is good Christian Divinity *& vicê versâ*; but the Vindicator is afraid lest any one may think him a stranger to Philosophy, and therefore tells us, *that it may be that they understand that as well as their Neighbours*. And no doubt this Paragraph of his, that I have examined, is a sufficient *Evidence* of his Philosophical *skill* and *knowledge*.

Pag. 66.

Such another Specimen of his Candour and Ingenuity we meet with pag. 66. where he again insinuates, that *the Clergy* are *Socinians*, &c. The Author of the second Letter had justly observed, that the Clergy could not be *erroneous*, because they could sign the 39 *Articles* of the Church of *England*. But the Vindicator replies, *So can many do who every day preach against the Doctrine contained in these Articles*. And at this rate he may disprove all *external* Evidences: there is no penetrating into the *hearts* of men, they are only *accessible* to *Omniscience* to whom all things are *naked* and *open*. But the Vindicator may remember, that the dissenting Ministes in and about *London* in their late *agreement*, require no more of any as marks of Orthodoxy, than the *subscription* of 36 Articles. The Vindicator insinuates, that though the Clergy do *subscribe* them, yet they *preach* against them. This is another stroke of his good *Nature* and *Civility*; and he may be convinced long

Article of a Confession of Faith.

e're

e're now, that the Epiſcopal Clergy is not ſo very pliable to do any thing againſt their Convictions in view of their worldly Intereſt, even when he and his *Party* have been very *active* to *reduce* them to *extraordinary ſtraits* and *difficulties*; nay, if he will oblige me to be plain, I could tell him, where ſome Miniſters of that *Faction* were ſo villanouſly zealous againſt the Clergy, that they did ſolicite Witneſſes againſt them, where they themſelves, or ſome of their *intimate* Brethren were *Judges*. I am not to publiſh Names, but I can prove this whenever it is found *convenient*. I know the Vindicator will be very curious to know my *Informers*, but I am not obliged to be ſo particular, though I am reſolved by Gods aſſiſtance to perform all the *promiſes* I make to him and his *Aſſociates*.

But the next *Cenſure* that he beſtows on the Clergy is of the ſame nature with the *former*. The Author of the ſecond Letter had ſaid, that there were many among the Clergy who were not inclined to be every day talking to the people of *Gods decrees and abſolute reprobation*, &c. Indeed, I think the Author gave a juſt account of the *prudence* and *modeſty* of his Brethren, but the Vindicator laſhes him here with great ſeverity, and tells him that his diſcourſe is *impertinent*; for they do not require that one ſhould talk *always* to the people of *Decrees and Reprobations*. But here the Vindicator gives no great proof of his *Logick*. For the phraſe, *every day* did not imply a Metaphyſical ſtrictneſs, as if the *Presbyterians* never preach'd on any other *Subject* but on the abſolute *Decrees* and *Reprobation*; but the plain and obvious meaning is, that *Presbyterians* did *frequently* and *indiſcreetly* handle ſuch *abſtruſe* Subjects, as neither they nor the people were able to *fathom*. And all ſuch *Phraſes*, though they ſeem to imply a *Logical* univerſality muſt be interpreted, to intend no more, than that ſuch or ſuch a thing *frequently* comes to paſs.

The next *Blow* is more *ſevere*, and one had need to be armed *Capa-pee* to meet with it, *But if he mean* (*as he muſt if he ſpeak to the purpoſe*) *that the abſolute decrees of Election and Reprobation, both* præteritum *as an act of Sovereignty, and* prædamnatum *as an act of Juſtice, are not to be held forth or taught to the people; we abhor this as an unſound Doctrine, and look on him as a pitiful Advocate for the Orthodoxy of the Clergy.* Thus the Vindicator is ſufficiently revenged of his Adverſary, who is now more lamentably ſhattered than can be imagined; It is not generous in the Vindicator thus to purſue his Victory; is it poſſible that ſuch meek and calm Saints ſhall thus openly expoſe the weakneſs of their Antagoniſts. But if the Vindicator were out of his paſſion, I would entreat him to tell me in what place of Saint *Paul's* Epiſtles does he read of a *Decretum prædam-* Pag. 66.

Virg. Æneid. 1.— *Tantæne animis cœleſtibus iræ.*

natum, and what ever come of the *Calvinian* or *Arminian Hypotheſis*; I am afraid his Explication is both conplicated *Nonſenſe* and *Blaſphemy*. But he tells us, that he underſtands Philoſophy as well as his Neighbors; pray, let him tell us in which of the *Schoolmen* or Proteſtant *Calviniſts* did he ever read of a *Decretum prædamnatum*? *præteritio* and *prædamnatio* may be met with, but a *Decretum prædamnatum* is the peculiar invention of this * Philoſopher. The Decree is the *Act* of God, and there is no *act* of his can be condemned. Such an *unfortunate Blunder* as this is was never before ſeen in print; and yet the Vindicator muſt tell us, *that ſuch things muſt be held forth to the people*, and in imitation of Saint *Paul* too. Truly, I think they had as good not be *held forth*, but hid and laid up in the boundleſs Regiſters of *Chimera*'s, *Non-entities*, and *Negations*. I think this *Decretum prædamnatum* may keep company with ſuch ancient Gentlemen of its own *kindred* and *Family*; and ought not at all to be *held forth* to the people. And if you be acquainted with the Vindicator, you may adviſe him to read the *Calvinian Hypotheſis* before he venture to explain it. And perhaps there are ſome about him who may expoſe his explication of the *decrees* as much as they do his *Latin* reaſonings againſt *Idolatry*.

* Tully *de nat. deorum*, lib. 3. *nihil eam abſurdum quod non dixerit aliquis philoſophorum.*

The next thing I take notice of is his hiſtorical Argument from the *Culdees*, to prove that there was a *Presbyterian* Church in *Scotland* in the *primitive* times before *Popery* entred. And the plain truth is, this is the only thing that he ſays, that deſerves to be conſidered, not for any weight or *hiſtorical Truth* that is in it, but becauſe the *learned Blondel* made uſe of it to ſupport that *imaginary Hypotheſis* from ſome *Ancient* Teſtimonies. He had met with *it* in *Buchanan*'s Hiſtory, and that learned Hiſtorian took it unwarily from his *Contemporary Monks*, *Boetius* and others, or ſuch as were little removed from his *own* Age; *Blondel* made uſe of it to ſerve the *diſſenting* Intereſt in *Britain*. And to the end that he might make a great *muſter* of Teſtimonies, he muſt needs *erect* a *Presbyterian Church* in *Scotland* towards the *end* of the ſecond *Century*, or beginning of the third. If they can prove this, I muſt confeſs it is of *conſiderable* weight; but the great *misfortune* is, there are no Authors now extant upon whoſe Teſtimony an affair ſo diſtant from our times can be reaſonably *founded*. None within ſix hundred years of that Period gives us the leaſt evidence for it, when I ſay ſix hundred years, I do not mean, that good Authors at the diſtance of ſeven or eight hundred years give any *Evidence* for it more than their *Predeceſſors*; but when there is none to *vouch* it within that Period, it is *ridiculous*

Apolog. pro ſententia Hieronym, p 315.

to *impoſe* it as a piece of true *Hiſtory*. And our Vindicator tells us, that tho the *Presbyterian* Government continue for ſome Ages in the Church of *Scotland* before they had *Biſhops*: Can he name any Church upon Earth that embrac'd the Chriſtian Religion, and yet none to write the affairs of their own time for ſome Ages together? But if the writings of thoſe ancient *Presbyterians* are *loſt*; Are there no *fragments* of them *preſerved* in the writings of *ſucceeding* Ages? There were no people ſo ignorant as the *Monks* for ſome *Centuries* before the *Reformation*; and yet there was nothing that they were ſo ignorant in as *true Eccleſiaſtical Hiſtory*. And if they had been the moſt *learned* and *accurate*, what could they help themſelves in an affair of this nature when they had no certain *Records* by which they might *tranſmit* the knowledge of former times to *Poſterity*. No tradition of that Antiquity can be preſerved without *writing*; why then do they *obtrude* this *fabulous* Story, ſince it cannot be received by any known *rules* of *Credibility*, we have no *veſtige* of it from any Author that lived near thoſe times. The Vindicator uſes to refer us in ſome Inſtances to his own *little Books*, I do him a greater kindneſs when I refer him to the Learned *Du Launoy*, and from ſeveral Treatiſes and reaſonings of his (which now I have not at command) he may learn by what *Rules* to diſtinguiſh *fabulous Accounts* from true and *ſolid* Hiſtory, and not only from him but from hundreds, if they do but argue from principles of common ſenſe, and the acknowledg'd rules of Logick. * Indeed, the *Presbyterians* might have given us ſome of the Acts of their *Aſſemblies*, in that ancient Period, and the rules of Diſcipline, as well as obtrude upon us this *Romantick* Account. And if I dare interpoſe my Opinion, I think that the late illiterate *Monks* advanc'd this *Fable* to *gratifie* the Pope's deſign, of exempting the *religious Orders* from *Epiſcopal Juriſdiction*, by which *Engine* the Biſhops were kept *low*, and the *Reformation* hindred, and the religious Orders encouraged, to *check* their Authority in all places. This is ſo known, that it needs neither *proof* nor *illuſtration*; and this Fiction of the *Culdees* governing a Church without the authority of a Biſhop, invented in the days of Barbariſm and *Superſtition*, ſeems naturally calculated

Pag. 3. *Vindicat.* 1.

The Antiquity of our Nation does not depend on any ſuch Monkiſh Legend, but may very well ſtand on its former grounds, and ſuch collateral proofs as may be borrowed from the Roman *Hiſtorians.* Vid. *Macken. Defence of the Royal Line. Du Launoy.*

* *Logica Clerici parte ſecunda de judicio. Deficientibus omnibus hiſtoricis monumentis hiſtoria gentis alicujus cognoſci nequit, nec quidquam verum niſi caſu de ea dici. Quot conjecturæ inanes circa hiſtoriam ſacram & Eccleſiaſticam, quaſi certæ afferuntur quæ multo majorem hiſtoriarum requirerent lucem, ſi de iis quidquam certi ſtatuendum eſſet?*

culated to advance this Design, and to depress the Episcopal Jurisdiction. For the Monks that propagated this Story, were more *conversant* in little *Legends*, than the Writings of the Ancients. And hardly is there any thing more opposite to the *Universal* Testimony, and *simplicity* of those Ages, than this *Monkish* Fable of *Presbyterian Government*, towards the end of the *Second* Century, or the beginnings of the Third, when all the known Records of the Christian Church *unanimously* declare for the *Hierarchy* of *Bishop*, *Presbyter* and *Deacon*, and the *Succession* of Bishops from the Apostles.

It is not possible to preserve the memory of the *greatest* men *, the greatest *Conquests*, or the most remarkable Actions, unless they are *timeously* committed to writing. Unwritten Tradition goes but a short way, and is not able to *support* it self with any certainty, for any number of years. Is it likely that the *Scotish* Church had any other *Ecclesiastical* Government than what was received in the *Christian* Church when they were *converted* to the Faith? and is it not very sad that there are no *parallel* Instances of any other Church from abroad? By whom were they *Converted?* And is it not reasonable to think that such as were *instrumental* in their Conversion, would plant the Ecclesiastical Government amongst them that they were acquainted with themselves? And are there any *footsteps* of such a Government amongst the more *polite* and *learned Nations*, who because they had the Advantages of *learning*, might sooner transmit to *Posterity* the Knowledge of their *Ecclesiastical* Affairs. And let me ask the *Presbyterians*, if they had all the *Testimonies* of the *Ancients* in favours of their *parity*, and that we only had the Authority of some *fabulous Monks* in some remote Corner of the World to *support* our *Hierarchy*, and that in an Age of *shameful Ignorance*, and *Darkness*, when they *imposed* upon *mankind*, and *multiplyed* their *visionary Legends*. I ask, how the *Vindicator* would treat us if we appeared with our *Culdees* against the *undoubted Records* of the *Fathers*, the *Universal* Suffrages of *Councels*, the *Succession* of the famous Sees, and the glorious *Cloud* of Witnesses, that by their *Zeal* and *Sufferings* enlightened the World? I think he would treat us very *huffingly*, and let us hear more than once his oft repeated and beloved Metaphor of *the Seed of the Serpent, and the Seed of the woman.* Would not he tell us of our bold and *silly pretences* to *Antiquity*. However when the *Vindicator* names good Authors *foreign* or *domestick* in the third, fourth, fifth, sixth, or seventh Century (and this is more than by the Rules of Credibility or History we need yield to him) then it is time to consider his Testimonies. Let him Read *Blondel* again, and see whether that *great* Antiquary

* *Tullius pro Archia Poeta? Atque is tamen (Alexander) cum in Sigæo ad Achillis tumulum astitisset. O fortunate, inquit, adolescens qui tuæ virtutis Homerum præconem inveneris! & verè, nam nisi Ilias illa extitisset idem tumulus qui corpus ejus contexerat nomen etiam obruisset.*

1. *Vindicat. Preface.*

Apolog. pro Sentent. Hieron.

quary can name any Ancient Writer to uphold this *Monaſtick Dream.* But if I ſhould grant that there had been ſome Prieſts in *Scotland* before there were Biſhops in it, there is nothing in that *Conceſſion* to favor *Presbytery*; for they had their *Miſſion* and *Ordination* from *Biſhops* in other places to whom they might give an account of their *Travels* and *Succeſs*, and this was ordinary before Nations were Converted. But when they received the Faith, all *Eccleſiaſtical Officers* were then encouraged to continue amongſt them, and this is it that we confidently affirm, that where there are any Records of Nations and Countries Converted to the Faith, there do we meet with the *Eccleſiaſtical Hierarchy* of *Biſhop*, *Presbyter*, and *Deacon*, over the whole Chriſtian Church. The Primitive Confeſſors and Martyrs Travailed the World over to gain Proſelytes to *Chriſtianity*, ſome *Biſhops*, *ſome Presbyters*, ſome Deacons, ſome Lay-men; but wherever there was any conſiderable number of Converts, then they became an Organical Church, and had Biſhops and Presbyters Conſtituted, *until their ſound went unto all the earth, and their words unto the ends of the world.* *Rom.* 10. 18.

He runs down the Author of the Hiſtory of the General Aſſembly as one, not acquainted with the *Actings* of Grace in the Soul, becauſe forſooth he had not ſpoke with reverence enough of Mr. *Gray*'s *Sermons*, in that Page cited on the Margin. *Pag.* 184. *Pag.* 185.

The *Vindicator* diſcovers much of his own creeping Genius, when he diſcourſes of the Act of their Aſſembly againſt the *private* Adminiſtration of *Baptiſm*, nor is it poſſible to purſue him in ſuch a Wilderneſs of little impertinencies.

Their *pretended* Aſſembly would have done better if they had left the Adminiſtration of *Baptiſm* to the *diſcretion* of Miniſters in all places, it is certainly much to be wiſhed, that *Baptiſm* be Adminiſtred with all *publick Solemnity*, when there is not an apparent *neceſſity* to recede from ſo laudable a Cuſtom, but to make Diſcourſes to the People on particular Texts of Scripture, at the Adminiſtration of Baptiſm, is a thing in it ſelf altogether new and unneceſſary. If the *nature*, *uſe*, and *deſign* of it, be ſeriouſly explained, there needs no more. And to think a Sermon, in the modern and uſual Notion, neceſſary is as great Superſtition, as that of theirs, who fancy that the effects of it follow *ex opere operato*, which *Phraſe* is very little underſtood by the People, and perhaps *others* who ſhould teach the People do not throughly underſtand it neither.

Next I ſhall take notice of what we are told by the *Vindicator* *Pag.* 174. That the Presbyterians could not comply with Human *Ceremonies* with a good *Conſcience* in the Worſhip of God *. It is true the *Vindicator* hath not in this place any Diſcourſe to prove

* *But they refuſed to joyn in the Worſhip of God when there were no Ceremonies appointed.*

prove this unlawful, but I take notice of it as one of the *Theologick hints* that are interſperſed in his *Defamatory Libel*. But may not Ceremonies of Human *Appointment* (if they *decently* and *gravely* expreſs our *Affections*) be *uſed* in the Worſhip of God? Did not *Solomon* adviſe us *to look to our Feet when we come into the houſe of God*, and the ſame *Ceremony* was practiſed under the *Patriarchal* Diſpenſation, *viz.* That of *putting off our Shoes* when we approach the Holy Place: as *Moſes* was enjoyned by God himſelf, *becauſe the place he ſtood upon was holy ground*, and this was an Advertiſement that he ought to do what was *ordinarily* done by all the *Eaſtern* Nations when he approached the place of Gods *peculiar* Reſidence. And pray, Was it not a *ſignificant Ceremony expreſſive* of their *Reverence* and *adoration?* In like manner, Sackcloth and Aſhes did amongſt all Nations *ſignifie grief* and *ſorrow*, therefore in their *Humiliations* they were uſed to expreſs their *Remorſe* and *Contritions*. The Presbyterians fix upon a word, and pronounce it with *diſdain* and *contempt*, they repeat it with *indignation*, and then their zealous Diſciples when they hear that *word* pronounced, preſently let *fly* their thoughts to ſome *monſtrous thing* or *other* that is not at all *ſignified* by that *word*, yet the *Idea* of ſome ſuch *ugly* thing ſticks to their *Imagination*, for no other reaſon but that *Mas John frown'd* when he heard that word *pronounced*. What other reaſon can we give why the word (*ſignificant Ceremony*) ſhould *diſturb* their *Imaginations?* Why may not we expreſs our *Thoughts*, *Paſſions*, and *Affections* by Ceremonies as well as by words? Since both are *innocent*, and both ſerve the ſame *deſign*. But the Covenanters themſelves uſed *ſignificant Ceremonies*, when they impoſed the *Covenant*: he that Swore was to *lift* up his *right hand bare*, you are to take notice that it was the *Right* and not the *Left*, and it was *lifted up* and not otherwiſe *extended*. It was *bare*, and not *covered*, and was not this a *ſignificant Ceremony* of Human Inſtitution?

In the Worſhip of God, nature taught Mankind to approach God with all the decent Marks of *Diſtance* and *Adoration*, and they that declaim moſt againſt *Ceremonies*, do practice them frequently, only they do this more *awkwardly*, and with a *figure* becoming their *ſingularity*; but this will never convince the *Intelligent* part of Mankind that they are either *wiſer* or *better* than any of their Neighbours. True Religion obliges us to comply with the *innocent* decencies of Mankind, and to affect nothing that's *extraordinary* or *ſingular*. Our Saviour left us this Example, he eat and drank with *Publicans* and *Sinners*, and affected no *Cuſtoms* different from the *Jews*. If the *Ceremonies* be practiſed by the Nation amongſt whom we live, if they decently expreſs our *Reverence*, or our *Humiliation*, I ſee no reaſon why they may not be uſed in the *Service* of God, as well as *words*, eſpecially when they are commanded by our *lawful* Superiours as *neceſſary Inſtruments* of *Publick* Order and Uniformity, nor can they change their *Nature* by being *commanded*; for ſuch and ſuch *Ceremonies* are in their Nature

ture *indifferent*, yet ſome one or other muſt be uſed, and which of them we ſhall uſe may very well be determined by our lawful *Superiors*. Sitting (for any thing I know) was never looked upon as a Poſture of *Reverence*, yet the Presbyterians in *Scotland*, for the moſt part ſit all of them in time of Publick Prayer, what they *ſignifie* by it I know not, I am ſure not that which becomes Prayer, and the Worſhip of the moſt High God. We look upon the decent Ceremonies of the Church as *Appendages* or Expreſſions, but not conſtituent parts of Worſhip, as is *fooliſhly* and *peeviſhly* alledged by our *Adverſaries*; and I may put the *Vindicator* in mind, that the reaſon why ſome of the Clergy in *Scotland* Read the Book of *Common-Prayer*, is not what he *ſuggeſts*, according to his wonted Candor and Ingenuity, but rather an open *avowing* of their *Principles*, when it was viſible to the World there was no *poſſibility* of uniting with the *Presbyterians*.

Another thing I take notice of, is to be met with *Pag.* 196, 197. The Author of that Epiſtle, that is ſubjoyned to the *Vindicators* Book, tells us, to the reproach of our *Biſhops*, that ſome of them upon the *Reſtoration* of the Government *ſubmitted to reordination to the great ſcandal not only of this, but other Reformed Churches*. I know none were ſcandalized at it, but ſuch as were reſolved to pick quarrels with every thing that the Biſhops would do. It was no ſcandal to the *Foreign* Churches or the *French* Divines. All of them the *greateſt* men among them are *reordained* when they come to *England*, and they chearfully ſubmit to it. And this was never condemned by any Publick Act of the *Gallican* Church, nor by none of their Eminent Divines. The Church of *England* does not abſolutely *condemn* their *Ordinations* in *France*, but rather waves the *debate*: but ſhe is determined to preſerve an *unqueſtionable ſucceſſion* of *Prieſts* within her *own* Bounds.

M. Alix, *and many others.*

As to the Matter of Fact narrated in Mr. *Meldrum*'s Letter I know nothing of it, and therefore I ought to ſay no more than I know. He tells us that he ſubſcribed a Paper, and that the Paper was *drawn* out of the *Archbiſhops* Letter by a Friend of his, and that now he repents for *Subſcribing* this Paper, and that though he was in great Friendſhip afterwards with *Biſhop Scougal*, and did what others in that *Interval* did, yet he thinks that by all this he paid no *formal* Canonical Obedience. From all which I obſerve, that it is a very happy thing to live in, or near an *Univerſity* as Mr. *Meldrum* did. Diſtinctions are *very uſeful things*, one had better carry a good bundle of them about him than all your famous *Elixirs* and *Eſſences*; one may pay *material Canonical Obedience*, but it is dangerous to pay it *formally*: the great miſchief is in the *formality* of paying it, but for my part I have ſworn Canonical Obedience formally, and I have paid it *materially*, and ſhall never decline my Biſhops Spiritual Authority when ever there is occaſion, and I think all the Presbyters of that National Church are as much obliged to obey their Spiritual Governours, notwithſtanding of all

that paſt in favors of the oppoſite Faction ſince the *Revolution.* And now I think it high time to go forward to the fourth Particular that I promiſed, *viz.*

To let you ſee the ſeveral Periods of Epiſcopacy and Presbytery in the Church of *Scotland* ſince the Reformation. And I am the more confident to give you ſatisfaction, becauſe I had the happineſs to peruſe a Manuſcript (written by a perſon of *great honour* and *true* Learning) relating to this very affair; and it is of ſo much the greater *weight* and *Authority*, that it is not only founded on our beſt Hiſtorians, but on the *authentick* Records of Parliament; and it is from that Manuſcript that I *copy* the following Account: for it is apparent that the Church was never governed by a Parity of Officers, but by different Orders from the beginning of the Reformation. And in the entry to this Narration, Let us remark, ſays *my Author*, 'That none 'of our Martyrs did ever *impugn* or oppoſe *imparity* in the Church, or 'preach or write againſt *it*; you cannot name one Teſtimony, unleſs 'you argue from their preaching againſt Popiſh Tyranny and unwar-'rantable exerciſe of Eccleſiaſtical Power, to infer that they were for '(the then unheard of) *Parity*, and all who write of thoſe *Martyrs* 'and firſt *Reformers*, omit not to praiſe them for their dutiful *ſubmiſ-'ſion* to their Biſhops and Superiours. And it is very probable theſe 'Martyrs would have preached againſt Eccleſiaſtical Tyranny as well 'in a Company of Arbitrary Presbyters, as they did when it was 'lodged in one or few; and that Presbyters may be Tyrants, witneſs 'the *Scots Hiſtory* from the year 1639 to 1652. At which time 'Cromwel (tho no Friend to Epiſcopacy) was ſo *wearied* with the 'Inſolencies and Confuſions of *Presbytery*, that he diſmiſt it ſolemnly at 'Barrow-Moor.

'Let us now come to poſitive Evidences. The very firſt eſtabliſh-'ed Reformation in *Scotland*, was that which on the 6th of *July* 1560 '(being the third day after the pacification at *Leith*) was concluded 'on, betwixt the Lords and Miniſters of the *Congregation* aſſiſted by 'the Queen of *Englands General* and *Ambaſſador* on the one ſide. And 'the *Queen Regent*, the *popiſh* Lords, and Clergy, aſſiſted by the *French* 'Ambaſſador on the other ſide, in name of *Francis* and *Mary* their Sovr-'reigns. The Proteſtant Lords and Clergy did meet, 'at *Edenburgh*, the Proteſtants preached in the *Churches* 'and in their Aſſembly they did diſtribute their 'Preachers among the Chief Towns of the *Nation*, 'and did *nominate* five *Superintendents* for the *Dioceſes*, 'where the Biſhops were *popiſh*. For there are no *Su-'perintendents* named *then* for *Galloway* and *Argile*, be-'cauſe the Biſhops of thoſe *Dioceſes* were *Proteſtants*.

Spotſwood, *Ann.* 1560. pag. 149. *and* Knox *in his Hiſt.* 1560. pag. 264 *ſets down at length the form of Electing the Superintendents.*

By

'By the ſaid Treaty a Parliament was to hold in *Auguſt* following, 'wherein the Confeſſion of Faith drawn up by the *Superintendents* was 'given in to the Lords of the Articles, prepared by them, and Vo-'ted in Parliament, where it was carried in the *Affirmative*. In this Par-'liament the Biſhops did ſit as the firſt *Eſtate*. The popiſh Biſhops vo-'ted againſt the *Confeſſion*, the Proteſtant Biſhops, *viz.* *Galloway* and '*Argile*, and three *Abbots* voted for it. The *Sederunt* of this Parlia-'ment is on Record with its Acts, and related by *Spotſwood*, pag. 149.

'In *January* thereafter, the *Scottiſh Proteſtant* Clergy offer a *form* of 'Church Policy; one of its Heads is for *Superintendents*, whom they 'name, and appoint, with diſtinct *Dioceſes* for them, and to ſhew that 'theſe Reformers did not treat of *Superintendents* as a *temporary* Reſo-'lution for *that* time *only*; It is there ſaid, that the *Election* of *Superin-'tendents*, in aftertimes ſhould be *ſtricter* than the preſent *circumſtances* 'would allow; and the laſt Head of that Policy preſcribes ſome Con-'ditions to be kept in *future* Elections of *Superintendents*. *Spotwood*, '*pag.* 150 and 160, and by the book of Policy, *pag.* 168. it is expreſly 'ordered, that Complaints *againſt* Miniſters be *notified* to the *Super-'intendents*. And the Petition preſented to the Queen, related by *Knox* 'Hiſt. *pag.* 337. bears, as the ſuperſcription of the Superintendents, Mi-'niſters of the whole Church of *Scotland*, to the Queens Majeſty, *&c.* 'And in the year 1563. *John Knox* and others elected a *Superinten-'dent* for *Dumfries*, and the Letter written from the Aſſembly or Con-'vention of the *Scots* Church at *Edenburgh* on the 27. of *December*, '1566. to the Church of *England* bears this Superſcription. The *Su-'perintendents*, *Miniſters*, and Commiſſioners of the Church within the 'Realm of *Scotland* to their *Brethren*, the *Biſhops* and *Paſtors of Eng-'land*. And at Queen *Mary*'s firſt arrival in *Scotland* from *France*, the '*Superintendents* and *Miniſters* did meet at *Edenburgh* in an Aſſembly, '*Knox hiſt.* pag. 318.

'In *January* 1572. the *Commiſſion* of the Aſſembly did meet at '*Leith*, under the *Regents* Government, and did agree on ſeven *Ar-'ticles* of Policy. 1. That all Biſhopricks which were *vacant* (and 'thoſe were only four; for where *popiſh* Biſhops were alive, the See's 'were not eſteemed vacant, but ſupplied by Proteſtant *Superintendents*) 'ſhould be filled out of the *ableſt* of the Miniſtry. Secondly, That 'ſpiritual Juriſdiction ſhould be exercis'd by *Biſhops* in their *Dioceſes*; and 'the ſixth Article is, that Miniſters ſhould receive *Ordination* from the 'Biſhops, and in *Dioceſes* where no *Biſhops* were, they ſhould receive *Or-'dination* from the *Superintendents*. And in *Auguſt* thereafter, the *Ge-'neral* Aſſembly of the Church did meet at *Perth*, and *approved* of all 'theſe Articles; and accordingly Mr. *John Douglas*, M. *James Boyd*, 'Mr. *James Paton*, and Mr. *Andrew Graham*, were plac'd in the four

'*vacant Bishopricks.* It was Mr. *Andrew Melvil's misfortune* that he was 'neglected, and therefore in the year 1575. he stirr'd up one Mr. '*Dury* to *impugne* the Episcopal Order, and all *Imparity.* This is the 'first time that this *debate* was *tost'd* in our Church; and on it, *Church* 'and *State* immediately *divided,* and much *Confusion, Rapine, Blood* and 'other *mischiefs* did follow, and *then* and *since* every firy *Faction* did 'lay hold on this *Schism* as a fund whereon to build all *Rebellion* and '*Treason.* In prosecution of this Schism Mr. *Andrew* (and some Mi-'nisters led by him) did in the year 1578. draw a Book of Policy 'stuffed so with the spirit of Mr. *Andrew* himself, that it was rather 'a Propolal for the overthrow of all *just* Authority than an *Esta-'blishment* of a Religious Government: and therefore it could never '(no not in these distracted furious times (*even when there was no* '*King in our Israel*) obtain *approbation* from any Authority, but was look'd 'on as a *Rapsody* of groundless Assertions, and full of *mischievous* No-'velties. Indeed, in the year 1580. an Assembly met at *Dundee,* cal-'led by Mr. *Andrew* and his Associates without a shadow of any per-'mission from the Civil Authority; and they declared that the Office 'of a Bishop (but with this restriction, *as it was then used*) had nei-'ther *foundation* nor *warrant* in the Word of God. But let all serious 'Christians consider, whether they will believe this famous Conventicle 'or the plain *Scriptures,* the Doctrine of the *Apostles,* the *primitive Fathers,* 'and the *Canons* of all *Oecomenick Counsels,* and the rule of *Apostolick* and '*primitive* Practice, and to help their choice, let them take notice of the 'pious Design of this Assembly in casting off Bishops, by the very next 'clause in their Act, *viz.* That their next Assembly should consider how to 'dispose of the *Patrimony* and *possessions* of *Bishops.* This was the primitive 'Invasion of the Kings *Patronages* and *Regale* of the Crown. Then 'Presbyterian Disciples began to *propagate* their *new Gospel* very *zea-'lously*; The first was one *Montgomery,* who at *Sterling* proposed that 'all such as spoke for the *Order* of *Bishops* should be *censured*; but 'this zealous Saint did most *basely* and *simoniacally* (shortly thereafter) 'bargain with a *Nobleman* that he might be made *Bishop* of *Glasgow,* 'and then his Co-Presbyters (who themselves were not so *successful*) 'handled him to purpose; but with such *indiscretion,* that in pursuing 'him they trampled on the *King* and all the *Civil Authority,* in so far, 'that when they were called to answer for *illegal* Invasions on the '*Kings* Authority, they did boldly protest, that tho they *compeared* in 'civility to the King, yet that they did not acknowledge the King or 'Councils Right in any *Ecclesiastick* matter. This was on the 12th of '*April* 1582. And shortly thereafter in one of their Assemblies hol-'den at St. *Andrews,* Mr. *Andrew Melvil* told the *Master of Requests* '(who was sent by the King to stop some of their illegal proce-

'dures)

'dures) that they did not meddle in Civil matters; but in *Eccleſiaſtick* 'matters they had *ſufficient* Authority to proceed, and did ſo.

'The practice on theſe grounds did ſhortly follow, for on the 23d 'of *Auguſt* 1582. the King was made Priſoner by a *Faction* of Lords 'at the houſe of *Ruthwen*, and on the 13th of *October* 1582. the *Aſ-* 'ſembly of the *Church* at *Edenburg*, did by an Act *approve* of that *perduel-* 'lion, and declared that it was *good* ſervice to God and his Church. And in 'the *beginning* of *January* 1583. two *Ambaſſadors* came from *France*, and 'one from *England*, to endeavour the *Kings Liberty*; the Aſſembly order- 'ed the Miniſters to declaim againſt the *impious Deſign* of liberating the 'King, and they did rail at the *Ambaſſadors* by name, and ſtirred up the 'Rabble (their faithful *Confederates* on all occaſions) 'not to ſuffer the *Badge* of the *French* Order to be ſeen *Du St. Eſprit.* 'on their Streets, it being the *mark* of the *Beaſt*, a 'badge of *Antichriſt*, and to ſhew their *good* Manners as well as their 'ſound Doctrine, the King having appointed the *Magiſtrates* of *Eden-* 'burgh to entertain the Ambaſſadors on the 16th of *February* 1583. 'The Miniſters appointed a *ſolemn Faſt* on that very day, and civilly 'preached from morning till night, (a matter of no great difficulty 'to ſuch as preach for ſuch ends, and with ſo little rule) curſing the 'Magiſtrates, and their Company, and were with difficulty kept from 'excommunicating them.

'The King having delivered himſelf from his reſtraint, Mr. *Dury* 'and others of the Miniſtry openly aſſert that there was no *injury* done 'to the King, and Mr. *Melvil* declaimed frequently *againſt* the *King*, 'for which he was called before the Council; but he boldly *declined* 'the *King* and *Council* as *Judges* in *prima Inſtantia* of what's preached in 'the Pulpit, even tho it were high Treaſon, and ſo he fled to *England*; 'from whence he kindled that *Conſpiracy*, which ſhortly thereafter 'brought the Earl of *Gowry* and others to the *Scaffold*. Theſe *ſeditious* 'doctrines and *practices moved* the whole *Eſtates* of the Kingdom in 'the year 1584, on the 22d day of *May* in a Parliament at *Edenburgh* 'by a *ſolemn* Act, to aſſert the Kings Sovereign Power over *all perſons*, 'and in *all cauſes* as his *undoubted ancient Right*; and that it *was Treaſon* 'to decline his *Authority in any matter, and diſcharging* all *Aſſemblies, Con-* 'vocations, and all *Juriſdictions ſpiritual* or *temporal, not allowed by the* 'King *and Eſtates*: and prohibiting all factious and ſeditious *Preach-* 'ings, *Sermons*, and all ſlanderous Speeches againſt the King. The 'Miniſters declaimed againſt this and *reproached* this *Act* of Parliament. 'Notwithſtanding of all this, the King was *prevail'd with* to allow Mr. 'Melvil and his Complices to return to *their* Churches: but no ſooner 'had they this favour, than Mr. *Andrew* calls an *Aſſembly* to St. *An-* 'drews; it conſiſted of *Presbyters* and *Laicks*, and one Mr. *Robert*

Wilky,

'*Wilky*, a *Regent* Profeſſour, and *Laick* was choſen *Moderator*. There in 'a moſt *ridiculous* manner they Cite the *Archbiſhop* of St. *Andrews* on 'twenty four hours to *Compear* before them (and he not *compearing*) they 'cauſed a young *indiſcreet* Fellow, called *Hunter*, to *Excommunicate* him, 'for having *acceſſion* to that Act of Parliament lately mentioned, he being 'a Member of Parliament, and an Aſſembly meeting this very year at 'Edenburgh, would have taken up this *difference*, and in order thereto did '*Abſolve* the *Archbiſhop* from *Excommunication*; yet Mr. *Andrew* and his *ad-*'*herents* proteſted againſt the Aſſembly, and declared that notwithſtanding 'of their *Abſolution*, yet the Archbiſhop ſhould be ſtill eſteemed as one *deli-*'*vered* to *Sathan*, until *ſigns* of true Repentance appeared. And though 'upon all occaſions they *magnifie* their Aſſemblies, and their *pretended pa-*'*rity*, yet when the far major number was againſt their *humour*, they re-'garded not their *plurality*. For in *Anno* 1591. when the *Synod* of 'St. *Andrews* had *determined* to *conſtitute* one Mr. *Weems*, Miniſter at *Leu-*'*chars*, Mr. *Melvil*, and ſome *few* more, *viz.* ſix were for one Mr. *Walace*, 'and when the far *major* part would not *ſubmit* to his Opinion, (though 'they pretend that the *Kingdom* of Chriſt is *invaded* when *Biſhops* or *Princes* 'oppoſe the majority of a Synod) yet Mr. *Melvil*, and his *ſix* withdraw 'to *another* place, and admitted Mr. *Walace* to the *Miniſtry* of *Leuchars*, 'and the *Synod* did admit Mr. *Weems*. But this had almoſt engaged the '*Pariſhioners* in *Blood*, and the *ſcuffle* could not be ended until *Melvil's Fa-*'*ction* prevailed ſo far againſt the *Synod*, that neither of the two ſhould be 'Miniſter at that Church. The Reaſon why I inſiſt on this, is, to let them 'of a *contrary* Opinion ſee how juſtly our diſlike of a *parity* in *Church* '*Offices* is Founded, and that there being no *imaginable* warrant for it from '*Scripture*, *Apoſtolick* Practice, *Primitive* Fathers, *Councils*, or any *well* 'Eſtabliſhed Chriſtian Church, and that the beſt plea for it, ſeems to be 'the pretended *parity* that is alledged amongſt the *firſt* Reformers in *Scot-*'*land*, we judged it fit *firſt* to ſhew that there was an *imparity then*; and al-'ways *thereafter* in this Church, and that the deſign of *parity* was always '*rejected* by our *Kings*, *Parliaments*, and the *moſt*, and *beſt* of our *Clergy*, 'and that the *immoralities*, and *Seditions*, of ſuch as contended for *parity* 'gives us no *invitation* to be amongſt *their* Succeſſors.

'It is true, that the King in the year 1590. and 1591. and 1592. was 'ſo often brought into *danger*, twice was he *Captive*, and conſtantly in '*great* trouble by the *Seditions* of Mr. *Andrew Melvil*, and his *firy* compli-'ces, that in the year 1592. he did *conſent* to grant a *great* deal of Juriſdi-'ction to *Presbyteries*; *Synods*, and *General* Aſſemblies by *Act* of Parlia-'ment; and this of neceſſity to *evite* a *threatned Rebellion*, and that by the 'advice of *Chancellor Maitland*, who in *Council* adviſed the King to give 'them much of *their* will, for that was the ſhort way to make them *odious*, 'as already they were *troubleſome* to the Nation, and then they would be

'*turned*

'*turned* out by all. Yet there was never an *Act* or *motion* of *Aboliſhing* 'Epiſcopacy, but on the contrary they *continued* in their *Dioceſes* and '*Churches* always thereafter, and in the very year 1594. *Cunnigham* Bi-'ſhop of *Aberdeen* did *Baptize Prince Henry* at *Sterling*; but the King was 'forced to connive a while at their *Inſolence*, for they had Preached the 'People into a *perſuaſion* that the King was to *betray* his *own* Crown and 'Kingdoms to the *King* of *Spain*. And when three Noblemen were 'brought to Tryal before the Juſtice, the Miniſters would needs order the 'Proceſs in *Octobr* 1593, and to *back* them, they ſtirred up multitudes of 'the *Rabble* to Arms, thereby to *force* Juſtice to decide in *their* favour; 'nor would they *diſband* or *abſtain* from coming before the Judges in 'armed *Crowds*, although the King and Council did by *Proclamation* pro-'hibit them. If this be Presbyterian Government, it muſt be confeſſed 'that *Anno* 1590, 1591, 1592, and 1593. *Presbyters* had it *ſolely*. But 'all this time Biſhops did *exiſt* by Law, *enjoyed* their Rents, and *Preached* in 'their Churches, if you truſt not us, Notice the moſt *Authentic* Records 'of the Kingdom.

'By Act of Parliament 1. *Jac.* 6. Chap. 7. Miniſters are ordered to be 'preſented by the Patrons to the *Superintendent* of the Dioceſe. Note, At 'this time moſt of the Biſhops were *Popiſh*, which occaſioned the Prote-'ſtants to appoint *Superintendents*.

'*Anno* 1572. Parl. 3. *Jac.* 6. Chap. 45: The *Government* of the Church 'is *declared* to be in the *Archbiſhops*, *Biſhops*, and *Superintendents*. Note, 'Both *Biſhops*, and *Superintendents*, are contemporary then in the Church.

'The like owned Chap. 46. 48. and 54. of that Parliament.

'In the year 1573. The Authority of the Biſhops is owned by the firſt 'Act of the 4. Parl. *Jac.* 6.

'In the year 1578. the like by Act. 6. Parl. 5. *Jac.* 6.

'In the year 1579. the like by Act. 7. Parl. 6. *Jac.* 6.

'In the year 1581. That the *Biſhops* did *continue* in the Church ap-'pears from Act 100. Parl. 7. *Jac.* 6.

'The like appears from the Acts 106. and 114. of that Parl.

'In the year 1584. The *Biſhops Authority* fully owned Act. 132. Parl. 8. '*Jac.* 6.

'In the year 1587. It appears that *Prelacy exiſted then* by Act. 28. Parl. 11. '*Jac.* 6.

'Alſo in that 11. Parl. It appears by the Act of *annexation*, that *Prelacy* 'did ſtill *exiſt* by Law, even although their *Temporalities* were annexed to 'the Crown. And by the 111. Act. of that 11. Parl.

'In the year 1591, 1592, 1593, and 1594. The *King*, and *Biſhops*, 'could not ſtop the *Inſolence* of Presbyters, nor their *meeting* in *Synods* and '*Aſſemblies*, without any *interpoſition* of the Royal Authority, but this 'hindred not but that the Biſhops did ſtill *exiſt* by Law, and *exerced* ſome

'part

'part of their Office, and in all *Parliaments*, and *Conventions* of Eſtates, the *Prelates* 'did always ſit and Vote, as the firſt of the *three Eſtates*, as the Records and *Sede-* 'runts of all the Parliaments will prove.

'In the year 1596. *Leſly*, *Biſhop* of *Roſs*, dying at *Bruſſels*, Mr. *David Lindſey* was 'preſented by the King to the *Biſhoprick* the very next year.

'In the year 1598. There was a *Conference* appointed at *Falkland*, betwixt the Com- 'miſſioners of the Aſſembly, and ſome appointed by the King to meet with them, 'where they agreed on ten *Articles* or *Propoſitions* of Policy for the Church, re- 'lating chiefly to the Clergies *Votes* in Parliament, and the *Elections* of Biſhops in 'the Dioceſes; ſome of theſe Propoſitions were *fooliſh*, but it was thought convenient, 'that the King ſhould comply with thoſe hot Heads in *ſome* things, for at that time ſe- 'verals began to *debate* his Right of *Succeſſion* to the Crown of *England*, and ſo he 'would have *all quiet* at home; yet ſtill this is *evident*, that *Biſhops* did then *exiſt* by 'Law, and that although ſomething concerning them was debated, yet their *Office* and 'Order was not.

'In the year 1600. Theſe forementioned Articles were approved in the Aſſembly 'at *Monroſs*, *March* 28. 1600. and to that Aſſembly Mr. *Dury* (who was the chief Tool 'with Mr. *Melvil* for *parity*) at his death did write an Exhortation, diſowning his *for-* 'mer Errours, and earneſtly adviſing them to *ſubmit* to the *ancient* Order, and to 'chuſe *good* Biſhops of the *beſt* of the Miniſters.

'In the year 1601. The King called an Aſſembly of the Church to meet at *Brunt* 'Iſland, where many good things were Enacted, both for the true Liberty of the 'Church, and for *reclaiming* the *Popiſh* Nobility from their *Errours*, which proved 'more *effectual* and *pacific*, than all the former furious Methods, which at that time 'were promoted by a *hot Headed* man, called *Davidſon*, who by a Letter to the As- 'ſembly incited them to declare againſt the Kings *Hypocriſie*, and other Errours. The 'Aſſembly would have proceeded to Cenſure him, but the King would not allow it, 'ſaying it was matter of joy, that theſe hot Heads were reduced to one, or ſome few.

'In the year 1602. The King in an Aſſembly at *Halyrude houſe*, did ſhew great *Cle-* 'mency to ſome firy Miniſters, whom the Aſſembly would have Cenſured: as alſo he 'gave great ſatisfaction to the whole Aſſembly and Nation, by his excellent propoſals 'for *eſtabliſhing* Proviſions both for *Biſhops* and Presbyters. And in this Aſſembly of 'the Church was the 5th. of *Auguſt* appointed an *anniverſary* Thankſgiving for the 'Kings delivery from *Gowry's* Conſpiracy.

'Before the Diet appointed for the next General Aſſembly, the Crown of *England* 'did fall to the King by the Death of Queen *Eliz beth*, ſo there was no meeting of 'Church General Aſſemblies for a while, but the few remaining *hot Headed* Presbyters 'were very buſie on the Kings Removal ſo far: and fearing the *excellent* order of 'the *Engliſh* Church (the great ſafety and peace of *Britain* depending on an intire 'and full Concord of the Iſland) they were apprehenſive that upon ſuch conſiderati- 'ons, the King would heartily promote a further Eſtabliſhment of *Epiſcopal* Juriſdi- 'ction in *Scotland*, The Presbyterians in this Juncture did buſily ſtir up prejudices 'in the People againſt the *Church* of *England*, though undoubtedly the beſt *Reformed* 'Church, and *greateſt* Bulwark againſt *Popery*. And though the King for good Reaſons 'when he went to *England* adjourned the General Aſſembly from *July* 1604. to *July* '1605. yet theſe men prevailed with nine of the fifty Presbyteries of *Scotland* to keep 'the Meeting notwithſtanding of the *Kings Prorogation*: where thirteen perſons 'meeting did moſt *ſeditiouſly* run into ſuch *declarations* againſt the *Statutes*, and *ſtanding* 'Laws as were by the *Judicatures* declared *Treaſon*, and for which ſeverals of the thir- 'teen were condemned before the Juſtices; for they could not be perſuaded either 'to *acknowledge* or *revoke* their *Seditious* Paſquils, but they were afterwards pardoned 'by the *King* when they confeſſed that the Chancellour incouraged their meeting in 'July 1604. and proved it, which forced the Chancellour to prove likewiſe that they

'promiſed

'*turned* out by all. Yet there was never an *Act* or *mo-*
'*tion* of *Aboliſhing* Epiſcopacy; but on the contrary,
'they *continued* in their *Dioceſes* and *Churches* always
'thereafter, and in the very year 1594. *Cunnigham* Bi-
'ſhop of *Aberdeen* did *Babtize Prince Henry* at *Ster-*
'*ling*; but the King was forced to connive a while at
'at their *Inſolence*, for they had preached the People in-
'to a *perſuaſion* that the King was to *betray* his *own*
'Crown and Kingdoms to the *King* of *Spain*. And
'when three Noblemen were brought to Tryal before
'the Juſtice, the Miniſters would needs order the Proceſs
'in *October* 1593, and to *back* them, they ſtirred up mul-
'titudes of the *Rabble* to Arms, thereby to *force* Juſtice
'to decide in *their* favour; nor would they *disband* or
'*abſtain* from coming before the Judges in armed *Crowds*,
'although the King and Council did by *Proclamation* pro-
'hibit them. If this be Presbyterian Government, it
'muſt be confeſſed that *Anno* 1590, 1591, 1592, and 1593.
'*Presbyters* had it *ſolely*. But all this time Biſhops did
'*exiſt* by Law, *enjoyed* their Rents, and *preached* in their
'Churches, if you truſt not us, Notice the moſt *Au-*
'*thentic* Records of the Kingdom.

'By Act of Parliament 1. *Jac.* 6. Chap. 7. Miniſters
'are ordered to be preſented by the Patrons to the *Su-*
'*perintendent* of the Dioceſe. Note, At this time moſt
'of the Biſhops were *Popiſh*, which occaſioned the Pro-
'teſtants to appoint *Superintendents*.

'*Anno* 1572. Parl. 3. *Jac.* 6. Chap 45. The *Govern-*
'*ment* of the Church is *declared* to be in the *Archbiſhops*,
'*Biſhops*, and *Superintendents*. Note, Both *Biſhops*, and
'*Superintendents*, are contemporary then in the Church.

'The like owned Chap. 46. 48. and 54. of that Par-
'liament.

'In the year 1573. The Authority of the Biſhops is 'owned by the firſt Act of the 4. Par. *Jac.* 6.

'In the year 1578. the like by Act. 63. Parl. 5. 'Jac. 6.

'In the year 1579. the like by Act. 71. Parliam. 6. 'Jac. 6.

'In the year 1581. That the *Biſhops* did *continue* in 'the Church appears from Act 100. Parl. 7. *Jac.* 6.

'The like appears from the Acts 106, and 114, of 'that Parliament.

'In the year 1584. The *Biſhops Authority* fully own-'ed Act. 132. Parl. 8. *Jac.* 6

'In the year 1587. It appears that *Prelacy exiſted* 'then by Act 28. Parl. 11. *Jac.* 6.

'Alſo in that 11. Parl. It appears by the Act of *An-'nexation*, that *Prelacy* did ſtill *exiſt* by Law, even al-'though their *Temporalties* were annexed to the Crown. 'and by the 111. Act, of that 11. Parl.

'In the year 1591, 1592, 1593, and 1594. The *King*, 'and *Biſhops*, could not ſtop the *Inſolence* of Presby-'ters, nor their *meeting* in *Synods* and *Aſſemblies*, with-'out any *interpoſition* of the Royal Authority, but this 'hindered not but that the Biſhops did ſtill *exiſt* by 'Law, and *exerced* ſome part of their Office, and in all '*Parliaments* and *Conventions* of Eſtates, the *Prelates* did 'did always Sit and Vote as the *firſt* of the *three Eſtates*, 'as the Records and *Sederunts* of all the Parliaments will 'prove.

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'them, where they agreed on ten *Articles* or *Propoſiti-*
'*ons* of Policy, for the Church, relating chiefly to the
'Clergy's *Votes* in Parliament, and the *Elections* of Bi-
'ſhops in the Dioceſes; ſome of theſe Propoſitions were
'*fooliſh*, but it was thought convenient that the King
'ſhould comply with thoſe Hot Heads in *ſome* things;
'for at that time Severals began to *debate* his Right of
'*Succeſſion* to the Crown of *England*, and ſo he would
'have *all quiet* at Home, yet ſtill this is *evident* that
'*Biſhops* did then *exiſt* by Law, and that altho ſome-
'thing concerning them was debated, yet their *Office* and
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'appoved in the Aſſembly at *Monroſs*, *March* 28, 1600.
'and to that Aſſembly Mr. *Dury* (who was the chief Tool
'with Mr. *Melvil* for *parity*) at his death did write an
'Exhortation diſowning his *former* Errors, and earneſt-
'ly adviſing them to *ſubmit* to the *ancient* Order, and to
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'Church, and for *reclaiming* the *Popiſh* Nobility from
'their *Errors*, which proved more *effectual* and *pacific*
'than all the former furious Methods, which at that
'time were promoted by a *Hot Headed* Man, called *Da-*
'*vidſon*, who by a Letter to the Aſſembly incited them
'to declare againſt the Kings *Hypocriſie*, and other Er-
'rors. The Aſſembly would have proceeded to Cenſure
'him, but the King would not allow it, ſaying, it was
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'one, or ſome few.

'In the year 1602. the King in an Aſſembly at *Haly-*
'*rood-Houſe*, did ſhew great *Clemency* to ſome firy Mini-
'ſters,

'sters, whom the Assembly would have Censured: as also 'he gave great Satisfaction to the whole Assembly and Na- 'tion; by his excellent Proposals for *establishing* Provisions 'both for *Bishops* and Presbyters. And in this Assembly of 'the Church was the fifth of *August* appointed an *Anni- 'versary* Thanksgiving for the Kings Delivery from *Gow- 'ry's* Conspiracy.

'Before the Diet appointed for the next General As- 'sembly, the Crown of *England* did fall to the King by 'the Death of Queen *Elizabeth*; so there was no meet- 'ing of Church General Assemblies for a while, but the 'few remaining *Hot Headed* Presbyters were very busie 'on the Kings removal so far: and fearing the *excellent* 'Order of the *English* Church (the great Safety and 'Peace of *Britain* depending on an intire and full Con- 'cord of the Island) they were apprehensive that upon such 'Considerations, the King would heartily promote a fur- 'ther Establishment of *Episcopal* Jurisdiction in *Scotland*. 'The Presbyterians in this Juncture did busily stir up 'Prejudices in the People against the *Church* of *Eng- 'land*; tho undoubtedly the best *Reformed* Church and 'greatest Bulwark against *Popery*. And though the King, 'for good Reasons, when he went to *England*, Adjourn- 'ed the General Assembly from *July* 1604, to *July* 1605. 'yet these Men prevailed with Nine of the Fifty Pres- 'byteries of *Scotland* to keep the Meeting notwithstand- 'ing of the *Kings Prorogation:* where Thirteen Persons 'meeting did most *Seditiously* run into such *Declarations* 'against the *Statutes*, and *standing Laws*, as were by the 'Judicatures declared *Treason*, and for which Severals of 'the Thirteen were Condemned before the Justices. For 'they could not be perswaded either to *acknowledge*, or 'revoke their *seditious* Pasquils, but they were after- 'wards pardoned by the *King*, when they confessed that

'the

'the Chancellour encouraged their Meeting in *July* 1604. 'and proved it, which forced the Chancellour to prove 'likewiſe that they promiſed to *connive* at his being a '*Papiſt*, and his Poſſeſſion of what he had of the Church 'Lands, upon Condition he ſhould *own* them againſt *E*-'*piſcopacy*, whereupon the King ſaid that the Presbyte-'rians would betray the *Proteſtant* Religion in hatred to '*Epiſcopacy*, and the Chancellour would *betray* Epiſco-'pacy for *greed* of their *Temporalties*. *So far my Author.*

And now from all this I infer, that the firſt Reformers of our Religion in *Scotland* declaimed againſt the *Tyranny*, and *incroachments* of the Biſhop of *Rome*, but never againſt the *Epiſcopal* Juriſdiction *as ſuch*. That Mr. *Wiſehart*, and ſome others of our moſt Eminent *Reformers* and *Martyrs* knew no other Government of the Church but *Epiſcopacy*. The firſt being bred in the Univerſity of *Cambridge*, and others, who were his Diſciples, followed his Sentiments. And that the firſt Reformers ſubmitted to the Epiſcopal Juriſdiction of ſuch of the Biſhops as Preached and promoted the Proteſtant Doctrine.

Secondly, That though the Epiſcopal Authority was frequently *weakned*, *cruſhed* and *interrupted*, by the Popular Inſurrections, and Conſpiracies of Mr. *Melvil's* Faction, yet it was never legally *aboliſhed*, but rather *continued* in the Church, *ſecured*, and *defended* by many Laws.

☞ Thirdly, That the Presbyterians always watched the *difficult* Poſtures of the King's Affairs, and whenever they found him at a *diſadvantage*, *then* they made him much more uneaſie by Popular Tumults, and Inſurrections.

Fourthly, That the *Romiſh* Clergy never pleaded their *Exemptions* from the Secular Powers more *violently* and *factiouſly*, than the *Melvilian* Tribe in *Scotland*.

Fifthly, That Episcopacy was not *Abolished* in that *very* year wherein they pretend that Presbytery was Established, but that *Episcopacy* in *Anno* 1592. was still retained in all its *legal* Rights, *Privileges*, and *Authority*. It is true that the Insolence of Presbyters was not then to be *resisted*, but by granting them great Liberties, and that this Liberty was granted by the necessitous Circumstances that the King was in.

Sixthly, That the most violent of their Faction had not then the *Impudence* to quarrel the Superiority of a Bishop above a Presbyter, as a thing *unlawful* in it self; but that Mr. *Melvil* made his *approaches* to the ruin of Episcopacy by plausible pretences, *viz.* That it was abused, and that it was not exercised according to its *primitive* designs and *simplicity*.

Seventhly, I observe that Episcopacy was never legally Abolished in *Scotland*, until the Tragical Rebellion in King *Charles* the First his Reign broke forth, and we need not inform the World how unwilling King *Charles* the Martyr was to *Abolish* Episcopacy.

Eighthly, That the Royal Authority never gave way to their Rebellion, and Insolence, when they could hinder it; but sometimes they were forced to yield to grant them great Liberties to avoid the heavier Blows and Thunder Claps of their Fury.

Ninthly, That we can have no better Evidence for any Matter of Fact than the Publick Records of Parliament.

Tenthly, We may clearly discern that the *Vindicators* Book in defence of his Party, is one *Hypocritical Shuffle* from top to bottom. For if Mr. *Melvil*, the Founder of Presbytery, and his Confederates, did *affront* the Kings Person, and declined his *Authority*, and *provoked* the *Rabble*, and *Excommunicated* the *Archbishop*, and was so *rude* to the *Ambassadors* of Foreign Princes, and

profanely

profanely appointed a Faſt, with no other deſign than to *baffle the King to his Teeth. Then* let me ask the *Vindicator* why all this *Apology*, to perſuade the World that *Presbyterians* are not capable of ſuch *Villanies* as is the *Rabbling* of the Clergy. Nay, I muſt tell him *Presbyterians* did nothing upon this laſt *Revolution*, but what they Practiſed when they had not ſuch *opportunities* to to vent their Malice. And by this unqueſtionable Hiſtory he and all others may ſee, to how little purpoſe his Diſtinction of *ſober Presbyterians*, and *Cameronians* will ſerve him; for the *Cameronians* have no *Principles different* from *Presbyterians*, nor the *Presbyterians* from *Cameronians*, nor is it poſſible to refute the *Cameronians* by *Presbyterian* Principles.

Eleventhly, We may gather from the preceeding Hiſtory, and the conſtant Practice of Presbyterians, that they have no Principles of Unity amongſt themſelves, for, the leſſer number (if more Popular than their Brethren) may remonſtrate with that Inſolence, and Fury, againſt the plurality as to ſtop the whole courſe of Diſcipline, as in the forementioned caſe of Mr. *Andrew Melvil.*

Twelfthly, The Spirit of Presbytery, is a Spirit of Tyranny, and cannot endure to Obey, and therefore ſuch as are fully Poiſoned with its Principles, (whenever the Deciſions of the Publick contradict their own peculiar *Plan* and *Scheme*) they immediately fly in the Face of that Authority, they formerly pretended to ſupport, and by general words, which at the bottom have no particular ſignification, but what they pleaſe to put upon them, they pick quarrels, and exceptions againſt all their own Judicatures, Governments *Civil* and *Eccleſiaſtical.*

This is viſible as from many inſtances, ſo from the famous *Proteſtations* of ſeveral biggotted Incendiaries againſt the *General Aſſembly* of the Presbyterians *Anno* 1651.

1651. becauſe that General Aſſembly did promote the *Publick Reſolutions* in order to the Reſtoring the King to the Exereiſe of his Government, they pretend *that the General Aſſembly was not rightly conſtituted*, that the generality of the *Godly* did adhere to the *Proteſtors*, that the Publick *Reſolutioners* had made *defection*, becauſe they were for bringing again into Places of *Power* and *Truſt*, ſuch as would probably ſerve the King againſt the Rebellion then on Foot, upon ſuch *pretences* they decline their *Supreme National Judicatory*, and becauſe that *Print* is known but to very few of the preſent Generation, and ſince it is a Monument of their Villany and Stubbornneſs, it may be ſeen at the end of this Letter. I have no more to add, but that I wiſh my Skill to ſerve you, were equal to my Zeal and Affection, for I am in all ſincerity

Your moſt obedient Servant.

The

The Proteſtation of divers Miniſters, againſt the Proceedings of the late Commiſſion of the Church of Scotland, *as alſo againſt the lawfulneſs of the preſent pretended Aſſembly.*

Right Reverend,

HOW gracious God hath been to the Church of *Scotland*, in giving her pure Ordinances; we truſt that while we live, it ſhall be acknowledged, with thanfulneſs, by us unto the Moſt High, of whom we deſire Mercy and Grace to adhere unto the Doctrine, Worſhip, Diſcipline and Government Eſtabliſhed in this Land, amongſt the many ſad Tokens of the Lords Indignation and Wrath againſt this Kirk, the preſent Difference of his Servants in the Miniſtry, is looked upon by us, and we believe by all the godly in the Land, as one of the greateſt. And as we hold it a Duty deeply to be humbled before the Lord in the Senſe thereof, and by all lawful and fair means, within the compaſs of our power and ſtation, to endeavour the remedy; ſo we do acknowledge a free General Aſſembly, lawfully Called, and rightly Conſtituted, and proceeding with Meekneſs and Love in the Spirit of the Lord Jeſus Chriſt, according to the Rule of the Word, and the Acts and Conſtitutions of this Kirk, to be amongſt the firſt and moſt effectual means appointed of

God for obtaining the ſame, and for preſerving Purity, and advancing the power of the Work of Reformation in this Age, and tranſmitting the ſame unſpotted to our Poſterity, and to the Ages and Generations that are to come: but that as the faithful Servants of Jeſus Chriſt in his Church in former times did by his good Hand on them in the right Adminiſtration of free and lawful General Aſſemblies, bring the Work of Reformation in *Scotland* unto a great Perfection, and nigh Conformity with the firſt Pattern: ſo unfaithful Men minding their own things more than things of Chriſt, and Uſurping over their Brethren, and the Lords Inheritance, did deface the beauty thereof, firſt by encroaching upon the Liberty and Freedom of Aſſemblies, afterwards by taking away the very Aſſemblies themſelves. Therefore remembring and calling to mind the many Bonds and Obligations that lie upon us from the Lord, and being deſirous to be found faithful in this day of Teſtation, and to exonerate our Conſciences as in his ſight, and to avoid the acceſſion unto that guiltineſs in which many have involved themſelves. And conceiving that this Meeting is not a lawful General Aſſembly of the Church of *Scotland*, in regard that the Election of Commiſſioners to the ſame, have been limited and prejudiced in the due Liberty thereof, by a Letter and Act of their Commiſſioners of the laſt Aſſembly ſent to Presbyteries, appointing ſuch Brethren as after Conference remained unſatisfied with, and continued to oppoſe the Publick Reſolutions, to be Cited to the General Aſſembly. And in regard the Commiſſion of many Burghs and Presbyteries are abſent, as wanting free acceſs, by reaſon of the Motions of the Enemy: and in regard that many of the Commiſſioners of the laſt General Aſſembly have carried on a courſe of defection, contrary to the Truſt committed to them, and to the Acts and Conſtitutions

tions of this Church: and who in their Remonſtrances and Papers, have ſtirred up the Civil Magiſtrate againſt ſuch who are unſatisfied in their Conſciences with their Proceedings, and who have prelimited the Aſſembly, by their Letter and Act formerly mentioned, are admitted to Sit, and Voted as Members of the Aſſembly, and their Moderator choſen to be Moderator of the Aſſembly, notwithſtanding timous exception was made againſt them, that they ought not to be admitted as Members of the Aſſembly, until their Proceedings were firſt tried and approven by the Aſſembly: and in regard that his Majeſty, and his Majeſties Commiſſioners by his Speech, did incite too hard Courſes againſt theſe who are unſatisfied in their Conſciences, with the Proceedings of the Commiſſioners, before the trial and approbation of the Commiſſion Book, or any Act made by the Aſſembly for the approving their Proceedings; we do upon theſe, and many others important grounds and reaſons, to be proponed and given in time and place convenient, in the name of the Church of *Scotland*, and in our names, and in the name of all Miniſters, Ruling Elders, and Profeſſours of this Kirk, who do, or ſhall adhere to us, Proteſt againſt the Validity and Conſtitution of this Aſſembly, as not being free and lawful: and that they may not aſſume unto themſelves any Authority, nor exerciſe any Power or Juriſdiction for determining of Controverſies, making of Acts emitting of Declarations, judging of Proteſtations or Appeals, or Proceedings of Synods, or inferior Judicatories, or Cenſuring Perſons or Papers, or iſſuing of Commiſſions of whatſoever ſort to any perſons whatſoever, and in particular Proteſts that they may not proceed unto the Approbation or Ratification of the Proceedings of the former Commiſſion, not only becauſe of the want of juſt Power and Authority ſo to do, but alſo becauſe theſe Proceedings contain many

things contrary to the Truſt committed to their Commiſſioners, eſpecially their allowing and carrying on a Conjunction with the Malignant Party, and bringing them into Places of Power and Truſt in the Judicatories and in the Army, contrary to the Word of God, Solemn League and Covenant, the Solemn Confeſſion of Sins, and Engagement to Duties, the conſtant Tenor of Warnings, Declarations, Remonſtrances, Cauſes of Humiliations, Letters, Supplications, Acts and Conſtitutions of this Kirk, and the laying a Foundation for the Civil Magiſtrate, to meddle with theſe things which concern Miniſters, their Doctrine and Exerciſe of Miniſterial Duties before they be Cited, Tried, and Cenſured by the Judicatories of the Kirk. And we Proteſt that whatſoever Determinations, Acts, Ratifications, Declarations, Cenſures, or Commiſſions that ſhall be made or given by them, may be Void and Null, and may not be interpreted as binding to the Kirk of *Scotland*; but that notwithſtanding thereof, it may be free for us, and ſuch as adhere to us, to Exerciſe our Miniſtry and enjoy the due Chriſtian Liberty of our Conſciences, according to the Word of God, National Covenant, Solemn League and Covenant, the Confeſſion of Sins, and Engagements to Duties, and all the Acts and Conſtitutions of this Kirk, and that there may be liberty to chuſe Commiſſioners, and to Convene a Free and Lawful General Aſſembly, when there ſhall be need, and the Lord ſhall give opportunity, and to add what further reaſons ſhall have weight for ſtrengthning this our Proteſtation, and ſhewing the nullity of this Aſſembly, and the unwarrantableneſs of the Proceedings of the Commiſſioners of the former Aſſembly; and that theſe preſents may be put upon Record in the Regiſters of the General Aſſembly to be extant *ad futuram rei memoriam*,

am, and that we may have a ſubſcribed Extract under the Clerks hand.

Subſcribed and preſented at St. Andrews 20. July, 1651. *by Mr.* A. C. *Moderator of the laſt Aſſembly.*

Mr. *Samuel Rutherford.*
Mr. *James Guthery.*
Mr. *Patrick Gilleſpy.*
Mr. *John Meinzies.*
Mr. *Ephraim Melvin.*
Mr. *John Carſtaires.*
Mr. *William Adair.*
Mr. *Thomas Wyllie.*
Mr. *John Nevoy.*
Mr. *James Simpſon.*
Mr. *William Guthery.*
Mr. *Alexander Moncreif.*
Mr. *John Hamilton* in *Inderkip.*
Mr. *Robert Muire.*
Mr. *John Hart.*
Mr. *Andrew Donaldſon.*
Mr. *Robert Keith.*
And ten other Miniſters.

Right Reverend,

WE are conſtrained by many neceſſities, and by transferring of the Aſſembly, to be abſent from your ſubſequent meeting; and having laid to Heart what the Lord requireth of us in this day of ſo ſad a Diſpenſation, and ſo ſore a Controverſie againſt the Land. We think our ſelves bound in Conſcience, to lay open to you, that we are much unſatisfied with the Proceedings of the Commiſſioners of the late General Aſſembly relating to the in-bringing and in-truſting of the Malignant Party, with the Conſequences thereof; there iſſuing forth one Act with a Letter, to the prejudice, as we conceive, of the Presbyteries Election of Commiſſioners to this Aſſembly, which hath need to be looked on, leaſt the Freedom of this High Court of Jeſus Chriſt, by ſuch preparatives, be infringed. We wiſh it be your Wiſdoms care, that begun Evils be remedied, our bleeding

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ing Wounds with tender Hands bound up, and that the fierce Wrath of the Lord ſmoaking in our Bowels may be quenched: and do in all humility and reverence of your Wiſdoms, and tenderneſs of reſpect to precious Men, whom we much honour and love in the Lord, though in this matter we moſt differ from them in Judgments; Proteſt that the foreſaid Proceedings be not Ratified and approven by you, and that we be not involved in the Guilt and Conſequences to the Ratifications thereof: and this we crave to be Recorded in your Regiſter for the Vindication of Truth, and exoneration of our Conſciences. The Lord give you wiſdom in all things, and powre out upon you a ſpirit of Healing the backſlidings of the Land, of building up our Breaches.

We reſt

Your Wiſdoms loving Brethren

and Servants in Chriſt.

Subſcribed and ſent from Pearth *to* Dundee (*to which place the Aſſembly was Adjourned from S.* Andrews *upon the* 21. July 1651.) *by M.* Alexander Dunlap, William Sumervell, John Mauld, James Donaldſon, John Veatch, John Hammilton *in* Carmichael, Alexander Barterem, *Miniſters*; *and* William Brown *of* Dolphington, *a Ruling Elder.*

POST-

POSTSCRIPT.

WHEN the Printer had caſt off the former Sheets, there appeared here a ſcurrilous Pamphlet, intituled an Anſwer to the *Scots Preſbyterian Eloquence* in three parts. If you would have a Character of the Author you muſt read the Book, and perhaps by ſo doing, you may meet with ſomething that is extraordinary, and which cannot ſo eaſily fall under words; he appears with all the ſtorm and Thunder that paſſion and rage can furniſh him with, he breaths nothing but violence and indignation, and bluſters with ſo much fury, that at firſt view you may perceive him as great a Separatiſt from good nature and modeſty, as he is from the Chriſtian Church and her Worſhip.

He divides his Pamphlet into three parts. In the firſt, he complains of cruel Laws made againſt the *Presbyterians* in the former Reigns. In the ſecond, he meddles with the Author of the *Scots Presbyterian Eloquence.* In the third, he aſſaults the Sermons and Lives of the Biſhops and Clergy.

As to the firſt, King *Charles* II. and our ſubordinate Governors made no Laws againſt the *Presbyterians* in *Scotland*, but what they were forc'd to make in their own defence; when the King was reſtor'd to his *hereditary right*, and the Nations deliver'd from their *Egyptian bondage*; the Parliament being call'd they enacted ſuch Laws as were abſolutely neceſſary for preſerving their Liberty and fundamental

damental Conſtitution: and becauſe they had ſo ſadly ſmarted under their cruel Taskmaſters (the Covenanters) in the late Civil Wars, they took care in the firſt place, by gentle Laws both to reclaim the deluded, and ſecure their own ſafety. The frequent attempts and inſurrections of the *Presbyterians* afterwards oblig'd them to make more ſevere Laws, nor did ever any man in that Period ſuffer capital puniſhment, but for high Treaſon againſt the King and State. If their errors and deluſions were purely ſpeculative, and did not upon all turns prompt them to overturn the Government and graſp the Sovereignty, they might live in *Scotland* in all peace and tranquility, as other Diſſenters did. But when the whole * Scheme of their Religion (as far as they differ from the Epiſcopal party) is nothing in it ſelf but ungovernable humor and Rebellion, and when their inſolence became ſo intolerable that they proclaim'd open War againſt the King in his own Dominions, and preach'd to their Hearers that they ought to kill his Servants, and that he had no right to the Crown becauſe he broke the Covenant; what Apology needs there be made againſt the unreaſonable clamours of ſuch deſperate Incendiaries, eſpecially when their cruelties towards the *Epiſcopal Church* both *Clergy* and *Laity* after the Year 1637. were unparallel'd in Hiſtory, as they were diabolical in their nature. And their Oath of the Covenant impos'd upon all ranks and degrees of perſons within the Nation, and (Children at the Schools not excepted) with greater tyranny, malice and violence than the Fathers of the Inquiſition ever practiſed.

* Vid. *Hind let looſe. Nepthali Jus populi.*

VVhat was it then that the King was to be blam'd for, and his Miniſters of State? VVhy; they would not acknowledg that the King had loſt his right to the Crown, they defended his calm and obedient Subjects from

from the hands of theſe religious Harpyes who would needs perſuade the Nation, that there was no Sin ſo much to be dreaded, as any the leaſt tranſgreſſion of the ſolemn League and Covenant. The King and his Miniſters of State might more plauſibly be accus'd of cruelty, if they had made ſevere Laws againſt the *conſequences of* Presbyterian Opinions, rather than againſt *the open and avowed efforts* of treachery and Rebellion; Prudence and caution might arm them againſt the firſt, but ſelf-defence, the Laws of nature and Nations, their own honour and ſafety, muſt needs prompt them to the ſecond.

In ſhort, you will meet with nothing in the firſt part of this Pamphlet, but an ill contriv'd abſtract of the *Hind let looſe*, and you know that the Epiſcopalians took care to compendiſe that Book, and publiſh it of new, that all men might ſee the principles, practices and humors of that Sect whom they oppoſe: nor can there be a better defence of *King Charles the ſeconds Government*, than the *Hind let looſe*, if duly conſider'd, and upon the whole matter I will only ſay this, that if the Miniſters of State *under King Charles* II. in *Scotland* have done nothing againſt the *Presbyterians*, but what all wiſe, great, and good Men have done in the like caſes, then the Clamours of this party againſt their Miniſtry are rather an honour to, than an accuſation againſt their proceedings. For as long as there are any Records of publick tranſactions preſerv'd in our Nation, the Rebellions under *King Charles* I. *and* II. and the principles by which they have been maintain'd, and the * Artifices, made uſe of to delude the people unto miſery and Enthuſiaſm, can never be forgotten: and if there was no other Book extant but the Acts of their General Aſſemblies, they ſufficiently vindicate *King Charles* II, and his Miniſters of State from any ſhadow of cruelty and rigor.

* Vid. *King's large Manifeſto.*

But all this and much more is made evident by the *Learned and Loyal** *Advocate* in his ſhort and accurate Defence of *King Charles the 2ds. Government*, where he attacks, and baffles by Reaſon, Law, and the cuſtoms of Nations, the little cavils and exceptions ſtarted againſt the adminiſtrations of that *wiſe and peaceable Monarch*. A Book which ſhall never be anſwered, I do not mean, that they ſhall not write againſt it, but that it is unanſwerable, and they may as wiſely run a tilt againſt a Rock, as endeavour to ſhake any part of its main deſign. The reaſonings of it are ſo clear, the hiſtorical retorſions ſo undeniable, and the villanies of their factions and combinations ſo tranſparent, that to meddle with that Book will more and more diſcover their folly, as wellas renew their correction:and the publiſher of it thinks ſtill he has done the Nation good ſervice; and he is the more confirmed in his Opinion, that he perceives, that the little and hidden Nurſlings of Presbytery are galled by it *. It is a Lye that *Sir George Mackenzie* pretended he would not publiſh it, tho he would not allow a Copy *ſurreptitiouſly* procured to come abroad without his immediate orders and directions; and when he ſaw it convenient, he recommended it to his Friend to publiſh it; and it might have been printed a good while before he died, if the *publiſher* had not been diverted by many little Occurrences. But let not this Scribler, or any of his party, blame *Sir George Mackenzie*, that their Covenants were added to the Treatiſe lately mentioned; this is ſolely to be imputed to the *Publiſher*, and he needs no Apology for the doing of it, ſince they are *undeniable monuments of their incurable ſtubbornneſs* and Rebellion: and the reaſonings in the Treatiſe it ſelf are frequently related to, and illuſtrated by

* Sir *George Mackenzie.*

* *Anſwer to the Scottiſh Presbyterian Eloquence*, p. 27.

by thoſe wicked Papers, I mean the *Bonds* and *Covenants* of that reſtleſs Faction. But to end this Paragraph, you may tell this Accuſer, that the original Copy written by *Mr. Andrew Johnſtone* (then *Amanuenſis* to *Sir George Mackenzie*) is ſtill in the *Publiſhers* hands.

The Scribler unwarily does us a great deal of honour, when he tells the World that the practices of *Presbyterians* under the Reign of *King Charles* II. *were proſecuted and oppoſed by ſuch as the Duke of* Queenſberry, *Marquis of* Athol, *Earl of* Linlithgow, *Viſcount of* Tarbat, *Lieutenant General* Drummond, *and Sir* George Mackenzie. If he underſtood the Laws of Conſequence, he might eaſily ſee that Men of their Quality, Senſe and Intereſt are too great a weight in the oppoſite Scale, and ſince we have juſt reaſon to glory in their parts, honour and integrity, it is very odd that he ſhould be ſo fooliſh, as to own that we are favour'd by perſons of their merit and vertue. 'Tis pleaſant to ſee with what rudeneſs and vanity this little Man aſſaults the memory of *Sir George Mackenzie*; ſo have I ſeen ſometimes when a *generous Falcon* drops dead to the ground, the *Kites*, the *Crows*, and the *Jackdaws* gather about him, and ſolemnize a *Jubilee*, and yet even when he lies dead they dare not touch one of his feathers. He may remember the Fable, that when the *Lion* was expiring, the *Aſs* amongſt other Beaſts kick'd him, and inſulted over him. I do not mean by this, that *Sir George Mackenzie*, if he were alive, would have taken notice of his bawling or buffoonry; but to let him ſee, that he is as void of generoſity and honour, as he is of common ſenſe and modeſty.

Quis genus Æneadum? — Virg.

Phædri Fabula.

In this firſt Part he appears very uneaſie, that the Epiſcopal Party are not Perſecuted to the utmoſt, and upbraids us ever and anon with the Lenity that we meet with under the preſent Government, and again muſt needs perſuade the World, that our Principles of *Paſſive Obedience* are more dangerous to the preſent Government, than the Principles of the *Covenant* were to the former. But if there be no more in the caſe than *Paſſive Obedience*, I think the Government needs not be afraid; and if the Epiſcopal Party are not ſo violently Perſecuted now, if they do not feel thoſe loads of Miſery that they groaned under from the year 1638. to 1649, (when the *Covenanted Zealots* were uppermoſt) this is not at all to be imputed to the Lenity of Presbyterians, but to the reſtraints that are laid upon them by the oppoſite Biaſs of the *Nobility* and *Gentry*, and becauſe their moſt terrible Weapon of *Excommunication* is blunted (the Civil Penalties that formerly did attend it being taken away) this is the true Reaſon why they do not Proſecute their Antagoniſts with *Excommunications*, becauſe ſuch Cenſures now have no force; ſo that notwithſtanding of all his *Panegyricks* in commendation of their Meekneſs, we look upon them ſtill as *Tygers* Chained, not altered in their Nature, but much more galled and irritated by their reſtraint. If the *Scotch* Epiſcopal Party has any favour in *England or in Scotland*, they ought to *thank God* for it, and his *Inſtruments* whom he directs, and employs to preſerve them. I hope 'tis viſible to the World, with what Induſtry and Application, and by what Engines and Means, Presbyterians are reſolved to deſtroy them.

Pag. 26.

In the Second Part of his Pamphlet he falls foul upon the Author of the *Scotch Presbyterian Eloquence*, in which Scuffle I am not at all concerned. I think the Author

thor of that Collection was to blame, that he did not more particularly relate the times when, the perſons, by whom, and places where, ſuch Stuff was Preached, and perhaps he has been unwary as to ſome Stories which need Confirmation, but ſince there is ſuch variety and multitude of true Stories of that Nature, nothing ſhould be advanc'd to their diſadvantage that is not duly atteſted. As for the Inconſiſtencies charged upon the Author of the *Scotch Presbyterian Eloquence*, they are not worth your while to conſider them, nor have I any inclination to examine them, nor am I concerned to offer my mediation between them; only let me inform you that the Book of which I ſend you the *General Hiſtory*, contains not one good Conſequence from the beginning to the end.

I have heard that the *Scotch Presbyterian Eloquence* has been much talked off, and therefore I take the liberty to acquaint you with the Reaſons that induce me to believe, that there was no injury done the *Scotch Presbyterians* in the publiſhing of that Book.

Firſt, Becauſe the Printed Accounts cited from their Books are equal to the unprinted relations of their *Sermons and Prayers*. Mr. *Rutherford*'s *Letters alone* have in them many coarſe and abuſive Metaphors, and Applications that are mean and loathſome; and though I do not at all in this Letter meddle with his deſign and meaning, yet I think it but a modeſt Cenſure to ſay, that there was in thoſe Letters more Popularity than Piety. I know the Party do magnifie him highly, and it is no part of my buſineſs to leſſen their Opinion of him; yet I muſt tell you, that in the eſteem of all impartial Men he muſt fall below the Character they beſtow upon him. He had Read Dr. *Twiſſe*, and others of his Opinion, and if any Learning appear in his Books, it is but

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ſome of the *Metaphyſicks* he had borrowed from Dr. *Twiſſe*, as Dr. *Owen*, in his Treatiſe *De Juſtitiâ Vindicativâ*, aſſures us. And he was ſo plunged in theſe *Metaphyſical Whimſies*, that none can make Senſe of what he wrote. Let his Patrons conſider that Chapter in his *Exercitationes Apologeticæ pro Divinâ Gratiâ*, wherein he pretends to anſwer that Argument, *Quod unuſquiſque tenetur credere*, and then tell me if they can boaſt of his Perſpicuity and Solidity. Of the ſame Stamp are his Metaphyſical *Diſſertations* annexed to his Book *De Providentia, de Ente Poſſibili*: if I had the Book by me, I think I could give you Divertiſement. I know very well what our Adverſaries will ſay, *viz.* that I do not underſtand him, and I muſt ſincerely acknowledge they are in the right of it.

But Secondly, The moſt blaſphemous Stories in the Book called the *Scotch Presbyterian Eloquence*, can be proved by the beſt and moſt undeniable Evidence, *viz.* That of Mr. *Urquhart*'s concerning the *Lords Prayer*, that of Mr. *Kirkton*'s concerning the *Holy-Ghoſt*, and that he believed *Abraham run out of the Land of* Caldea *for debt*. Now I agree with this *angry Scribler*, ſo far, that theſe are horrid and blaſphemous expreſſions, and I pitch upon them, becauſe he himſelf thinks that nothing can be worſe, and that theſe Expreſſions alone (if falſely alledged) diſprove the whole Collection. Now we fairly offer to prove theſe three, the firſt againſt Mr. *Urquhart*, the other two againſt Mr. *Kirkton*. This is undeniably juſt by his own Conceſſions *Pag.* 61. and if ſuch blaſphemous Stories are openly tolerated, what muſt we expect from that Society of Men, and I have in the former *Treatiſe* given you two inſtances of greater Ignorance and Nonſenſe in the Printed Books of Mr. *Rule*, than any that's to be found in the *Scotch Eloquence*. As for the Stories cited from the *Scotch Eloquence* againſt Mr. *Rule*,

Mr. *Rule*, and mentioned by him in *Pag.* 61. I do not truly believe them, unleſs I have better Authority for them.

Thirdly, ſuppoſe that one had a mind to make Stories to the diſadvantage of the *Scotch Presbyterians*, yet their *jargon* is ſo coarſly extravagant, that it is not poſſible for any Man to ſpeak their Language, unleſs he had been Educated in their *Gibberiſh*, and the Harmony between their Printed Books, and their unprinted Sermons is ſo exact, that none can doubt of the laſt who Read the firſt. Let me but name one Man, it is Mr. *J. K.* his Fancy is ſo *Comical*, ſo ſurprizing, ſo unimitable, that it is not poſſible to ſay any thing as he ſays it himſelf, nor yet to aſcribe to another what is ſaid by him; and this way of Preaching is no new thing amongſt the Presbyterians. They always accuſed the Epiſcopalians that their Sermons were Cold, and Dry, and Moral Diſcourſes, and were not Calculated to the Capacities and Affections of the People as *theirs* were, and therefore they complyed ſo much with the *Genius* of the People that they forgot the Majeſty of Religion, and the diſtinction between things Sacred and Prophane.

Fourthly, There may be ſo many Stories added of their abuſive Diſtorſions of the Scripture with Authentick atteſtations, that it were their wiſdom to let this Debate fall. For Preaching after their way is become of late ſo triſling an Exerciſe, that no Man could perform it to the ſatisfaction of their thorow-pac'd Diſciples, but he that was either an extraordinary Hypocrite, or well advanced in Madneſs, and whatever Men pretend that have conſidered the affair but ſuperficially, 'tis neceſſary to expoſe that abſurd, ſenſual, and ludicrous Sect, that Metamorphoſe Religion, and its Solemn Exerciſes unto Theatrical Scenes. If the great things of Religion

be

be true, if we have any thing that diſtinguiſhes us from the Beaſts that periſh, if our Souls ſurvive our Bodies, and if our belief and hopes of inviſible things, and the ſtate of Retribution be not intirely a Dream: what greater affront can be done to the *Majeſty of God*, the dignity of Human Nature, and the Common Senſe of Mankind, than thus by mock Sermons to Lampoon the great Truths of the Goſpel? Did not our *meek and bleſſed Saviour* chaſtiſe the Hypocriſie of the *Phariſees* with greater ſeverity, than the more open and undiſguiſed lewdneſs of *Publicans and Sinners*? And St. *Paul* treats them with no other Language, than that of *dogs, evil workers, and the conciſion*; their Character is more at length in the *Epiſtle of St.* Jude; ſuch religious Scorners do in the moſt effectual manner promote *Atheiſm*, and they that Act Devotion after the manner of a Farce, do expoſe it more than the Wits, and the *Philoſophers*.

Upon this conſideration alone the *Presbyterian Preachments* do more harm to Piety, than the moſt ſubtile Arguments of Ancient and Modern *Atheiſts*: we are ſupported againſt Atheiſm by the ſtrength of Natural Reaſon, when we are attacked gravely by plauſible appearances: but when we are ſurprized and diſarmed by the ſudden inſinuations of Raillery, we are quickly overcome, not becauſe we are weak, but becauſe we do not reſolutely encounter the Enemy. One Sermon mixt with ſuch fooleries, as give occaſion to this Digreſſion, do more real hurt than can be imagined; and if it be a fault to Publiſh them, how intolerable is it to Preach them, and to ſupport Societies that ſeem to deſign nothing leſs than to ridicule all Religion. But it is the juſt Judgment of God, that they who have forſaken the Unity of the Church ſhould be *given up to ſtrong deluſions*.

In

In the third part of his *Pamphlet*, he heaps together ſome monſtrous and ridiculous Stories againſt the Clergy, and though one had ſufficient ſtrength to grapple with a *Scavenger* and lay him in the Mire, yet methinks the undertaking is neither generous nor decent. There are a great many of them that he aſperſes that I know nothing off, ſo it is not reaſonable to expect that I ſhould meddle in their affairs, and yet if they were the moſt arrant Villains upon Earth, I am able to demonſtrate, that his Teſtimony againſt them is not Valid. And therefore I humbly beg of all diſintereſted Strangers to conſider but a few Particulars; and then let them judge whether the accuſations of Presbyterians againſt the Epiſcopal Church of *Scotland* are to be valued.

Firſt, They may remember that this way of Libelling, is the true *Characteriſtick* of the Party, and we need gather no other inſtances to prove this, than the Practiſes of their *General Aſſembly*, *Anno* 1638. Who (when they Sat) Libelled the *Venerable Archbiſhop* Spotſwood, *and all his Brethren of that Order*, of the moſt abominable Crimes, and charged them with the ſins of *Habitual Lying*, *Swearing*, *Drunkenneſs*, *Adultery*, *Inceſt*, *Sodomy*, and *Sorcery*, with an &c. and they paſt their Cenſures upon them as guilty of theſe Abominations, and inſerted the names of particular *Gentlemen* as Witneſſes, who were never acquainted with this Contrivance: and ordered all the *Miniſters of the Nation* to Read all theſe Libels and Sentences from their Pulpits, as if the whole Proceſs had been fairly examined, and the Witneſſes had appeared before that *Packt Jury* of Mock Eccleſiaſticks.

Now this was the Solemn Act of the whole Party met in a *General Aſſembly*, who concerted thoſe Methods, when they were mutually conſcious to the Knavery of one another, and defying the *Omniſcience of Heaven*, went on reſolutely againſt their own Convictions, as well as the Practice of all former Ages. It is but ordinary for private Men to aſſault the Reputation of others, but what degrees of wickedneſs muſt they arrive to, that Combine together, and own to one another, that the plaineſt Laws of God might be trampled upon, rather than miſs their end. And this Villany is ſtill upon Record, and to their everlaſting diſgrace undeniable, and will continue ſo, as long as there are any Monuments of that Nation preſerv'd.

Their Predeceſſors thus United, found Calumny the moſt proper Weapon, and effectual Inſtrument to ſerve their Malice, and to diſgrace amongſt the deluded People, Grave, Learned, Loyal, and Judicious Men; and the People were quickly undeceived, when the Covenanters got into the Saddle: for from the year 1638. to the year 1652. (when *Oliver* grew weary of their inſolence) the Nation groaned under the ſaddeſt and moſt unutterable Bondage. The *Reader* is therefore deſired to remember that no Man can continue a Presbyterian without the Arts of *Calumny*. *Omne imperium conſervatur iiſdem artibus quibus primò acquiritur:* and when the Varniſh of Hypocriſie drops off, then the Tyranny ſupported by it muſt ſink. The Presbyterians began their Faction with *Calumny*, and they cannot now (if they would) lay it aſide. What could the Epiſcopal Clergy expect from their preſent Perſecutors, leſs than their Predeceſſors met

met with in that *General Aſſembly*? Who ſtuck at nothing, how monſtrous ſoever, to promote their end; when they forbear to breath, then it is that they forbear to *Slander* and *Calumniate*.

When upon the late Revolution the Presbyterians were impowred more plainly to diſcover their Nature, the firſt thing they betook themſelves to was that of *Libelling*; and when they have now wearied themſelves (if they can be wearied of what is ſo natural to the *Faction*) and expoſed their own Reputation by invading that of other Mens, they muſt yet goe on, not that they find this Method ſucceſsful, but becauſe they cannot forbear; and it is enough for the Reader to know that they cannot name three of the Clergy of *Scotland* juſtly deprived for Immoralities, after all their Inſidious Arts, Libellings, and Clamours ſince the Revolution.

But to make the Villany of that *General Aſſembly*, I lately named a little more conſpicuous, I deſire the Reader may remember a very memorable Story. It is this, The *Aſſembly* pretended that the Biſhops were proved guilty of all the Crimes that were imputed to them, by *ſufficient Evidence*; and therefore they inſerted the names of ſeveral *Gentlemen*, and others, in their Sentences, as Witneſſes of the Libels. And in their Sentence againſt the *Archbiſhop Spotſwood*, the *Laird of Balfour*, in *Fife*, was named as a Witneſs, whereas this *Honeſt Gentleman* never knew any thing of the matter; and all the time of the Sitting of that *Mock Aſſembly*, he had never been from his own Houſe, which is at leaſt *threeſcore Miles* *Anno* 1638.

That you may be fully informed of the tricks, disingenuity, illegal Practises, and tumultuous Villanies of the Covenanters, you are earnestly desired to Read King Charles I. *large Declaration in Folio.* Lond. *Printed for Rob. Young,* 1639.

from *Glasgow*. But Mr. *Colin Adam, Minister of Anstruther-Easter*, did Read the Sentence against the *Archbishop*, from the Pulpit upon a *Sunday*, according to the *Assemblies* appointment, the *Laird of Balfour* being in the Church, and hearing his own name Read as a Witness of the Libel against the *Archbishop*, went out of the Church, and immediately after Sermon called for the Minister, and challenged him how he could Read *His* name in such a *Villanous Paper*, since he himself knew that he had not been from Home all the time of the *Assembly*, and so could not have been a Witness there. To which the *Minister* answered, that he knew well enough he was *not a Witness*, but the *Assembly* had inserted his name, and he durst not but Read as they had ordered. Now let the World judge what an *Assembly* this was, and what Credit ought those Enemies of Mankind and good Nature ever to have, after such a palpable Wickedness; that when they had charged the *Fathers of the Church* with such Abominations, they should presume to abuse the names of *Particular Gentlemen*, as Witnesses of their own inventions.

After this piece of undeniable History, I would gladly know, whether any Modest Man thinks it necessary, that a particular answer should be returned to the odious Libel against the unstained Reputation of that *Pious, Prudent, Learned*, and *Loyal Martyr Archbishop Sharp*, who cannot be named, but to the *disgrace of the Scotch Presbyterians*. I need not upon this occasion run out into Tragical Exclamations against their Impudence, the

the more they Lye, the more true they are to the Spirit of the Party. They cannot be more kind to his Reputation than they were to his Life, *whom they barbarously murdered, and whose Assassines were magnified in their Pamphlets.* And though *this little unknown Accuser* pretends that he was not Murdered by the *Presbyterians*, because (forsooth) one of their Ministers in *Holland* refused the Sacrament to one of the Murderers, yet it was undeniably the effect of their united Combination, and justified in their Pamphlets, and attempted once, and threatned frequently before. We dare him, and all his Associates, to answer what Mr. *Sheilds* has Written relating to this Affair: my meaning is, that this *effort* of their Villany was not the result of private Passion, but the avowed and just Consequence of their Principles, and then let their Patrons tell me if they meet with any thing worse in the Morals of the *Jesuits*, that are every where so justly exposed. They agree in their Notions, but exceed them far by their Bawling, Rudeness, and Buffoonry. The Jesuit is Mannerly and Artificial, but the *Scotch* Presbyterian seems to act by the mechanism of his Nature.

Vide *Hind let loose.*

Vide *Hind let loose throughout.*

Slanders and Calumny, being thus Authorized by the Assembly, it was no wonder to see their Leading Men Practise the same Villanies; therefore it is that you find Mr. *Rutherford*, Gravely and Maliciously, accuse the *Bishops* of the same Crimes, that the *Assembly* accused them of, in his Preface to *Lex Rex*, which I cannot Cite more particularly, having no Books by me.

Secondly,

Secondly, Such as are Strangers to our affairs, must remember that this Trade of Libelling the Clergy is no Reflection upon our Country. For the whole Body of the Clergy of *England* were thus maliciously assaulted, and all the Crimes Libelled against them, that their Enemies could invent. And if such an illustrious Body of Ecclesiasticks were thus rudely treated, can the Clergy of *Scotland*, under their present Miseries and Oppressions, expect fairer Quarters.

Vid. *Centuries of Scandalous Ministers complained of to the Parliament, Anno* 1646.

Thirdly, I desire the Reader to consider with how much Rudeness and Ignorance, this *unknown Lampooner* bespatters *the present Clergy of the Church of* England, *and the Laity of her Communion.* It is no part of my business to transcribe his Characters*, if he had assaulted only some private Men, in some remote Corners of our Country, he might be thought only to defend his own Party, but when he foams nothing but Spite and Rancour, and Violence, against all Men of whatever Rank, Nation, or Dignity, I again wish the unbyassed Reader to tell me if this Man should be particularly answered. It is not possible for him to hide his Nature, the paltry eruptions of his Choler are ungovernable. He seems to forget his own design (which was *to make the* Scotch *Clergy odious in* England) he accuses *them* before whom he Pleads, as much as *those* who were the first Objects of his Indignation.

* *You may meet with them at length* Page 4. *of his Pamphlet.*

But

But this is not enough, he attacks not only our prime Nobility and Gentry, but all our Kings ſince the Reformation. I am afraid I have troubled you too much, and therefore I make haſte in a word or two, to examine the Characters he gives of particular men, as far as I know them.

Some he accuſes as guilty of groſs Immoralities, that were actually for ſuch Immoralities depoſed and cenſured by their *Eccleſiaſtick Superiors*, ſuch were *Dean Hamilton*, *Ninian Paterſon*, *John Anderſon* of *Terregles*, and *Kockburn* of *St. Bothens*. And is it not very ſtrange that he ſhould accuſe the juſtice of our *Eccleſiaſtical Superiors*, becauſe of ſuch vitious perſons as were actually cenſured by their Authority. So it ſeems in this man's Language they are accountable for them whom they cenſure, as well as for others. Others he names that are not at all of my acquaintance, and it is nothing but what I expected, that the Agents of the party would employ their little Miſſionaries to gather Stories from all corners of the Country amongſt their Diſciples.

The firſt that he endeavours to abuſe, is Dr. *Paterſon Archbiſhop of Glaſgow*, and that in a ſtile becoming the true race of the *Gnoſticks*, I mean *Scotch Presbyterians*, who have no other precedents in Hiſtory, than theſe *impure Sectaries*, whoſe lives were a *diſgrace* to humane Nature, as well as a *reproach* to Religion. The VVorld is not yet ſo beſotted as to think that the *Archbiſhop of Glaſgow* needs particular anſwers. Indeed, I muſt acknowledge that the Author has pretty well ſecured himſelf againſt ſuch Apologies: his accuſations are ſo *obſcene*,

ſcene, that no *Chriſtian* muſt name them; and therefore he has hid himſelf in a Cloud of Forgeries, that none can repeat *but a Devil*, and none could invent *but the Author*. *The Arch-biſhops Character, Merit and Parts*, cannot but draw upon him the *Odium* of the whole Party. And I wiſh with all my heart, they had not try'd his patience by *more terrible methods*, than thoſe of *Paſquils* and *Calumnies*.

Vid. *Pag.* 64.

The next of my Acquaintance is *Mr. Brown Miniſter of Dryſdale*, and the fooliſh Notes that he makes him to have preach'd, is a pure Forgery, a Lye in which there is not any mixture of truth. His connivances of the *Adultery of Lockerby with Archbald Johnſtone of Kirkburn's Wife*, is of the ſame ſtamp with the former, for he proſecuted the *Adulterer* ſo vigorouſly, that he got him *excommunicated*, and continued ſo under the *higheſt Cenſures of the Church*, untill the evidences of his *repentance* obliged the *Biſhop* to abſolve him.

Pag. 66.

Pag. 71.

In the next Paragraph he mentions *Mr. Cant*, whom he names *underling* to Mr. *Hamilton*, and whom he rails at again. *Mr. Andrew Cant* was never *underling* to any dead nor alive, though ſtill ſubordinate to his Governors both Civil and Eccleſiaſtical: the unaffected freedom of his temper makes him now and then a ſcourge to Hypocrites, and he ſtill preaches the Goſpel to all that obſerve him by his patience, as he did lately by his excellent Sermons: and the ſtories forged of him are but the exhalations of the Libellers infectious breath.

In

In the next Paragraph to Mr. *Cant*, he mentions ſeverals who had their Miſſion and Education from the *Preſbyterians*, and if they preach'd ſuch things, we know to whom they ow it; many of 'em are dead long ſince, and it was not poſſible upon the reſtitution of the Government, *Anno* 1660. ſo ſpeedily to recover the *Clergy* from *Presbyterian fooleries*, for tho they complied with *Epiſcopacy*, ſuch as grew old under Presbytery, ſpoke ſtill the Language of *Aſhdod:* for being enjoin'd under Presbytery to preach perpetually againſt *Montroſe*, and the *Malignants:* they ſtumbled now and then into their former blunderings; and it is pleaſant to ſee this Man accuſe the Church for the ſayings of *Presbyterians*, who though they complied with *Epiſcopacy* upon the *reſtoration* of the *Government*; yet ſtill they wore the marks of their former ſlavery in their Phraſe as well as in their Faces, ſuch are moſt of them he names, *Pag.* 66. 67.

But the moſt impetuous Efforts of his malice are level'd againſt *Dr. Canaries*. The *Doctor* told me, That theſe were not the firſt Eſſays of their Civility towards him; for he being employed by ſome of the *Epiſcopal Clergy* to repreſent their grievances at Court, the *Preſbyterians* from that very moment fixed their Eye upon him, and proſecuted him with all the Calumnies that their fury and common practices in ſuch caſes could ſuggeſt unto them. But ſtill they found the *Doctor* too hard for them, and the wiſe Men amongſt them have frequently own'd to him, that as they hated ſuch Methods, ſo they highly diſapprov'd the particular injuſtice that was done to the *Doctor*. Mr. *Spalding* who was *Clerk* to the firſt pretended *Aſſembly* after the *Revolution*, and

is now one of the Preachers of *Dundee*, was put upon ſearching after ſuch a Story; but (as he confeſt to Mr. *Carſtairs*) he found there was nothing to be made of it. And the *Doctor* appeals, both to Mr. *Carſtairs*, and Mr. *Spalding* for the truth of this, and he doubts not but that they will readily do him juſtice in it, and and it is very odd that this Libeller ſhould accuſe him of new, when he ſtood two Trials before the Privy Council, when it was highly Presbyterian, and proceeded againſt the *Epiſcopal Clergy* with the greateſt rigor: and another before a *Presbyterian Synod*, in which all the Members except three Miniſters, and three ruling Elders, were mighty violent againſt him. And in both theſe Trials he ſo baffled his Accuſers, that the Judicatories treated him with ſpecial Honour, and acquitted him from all the Calumnies that were charged upon him, and reproved his Enemies for their malicious libelling of him. And this Narrative the *Doctor* can prove by authentick Extracts, which he has in his own hands. So that the *underling Pedlars* amongſt the *Preſbyterians* may write what they pleaſe, 'tis not now in their power to hurt him. And the *Doctor* further appeals to the Presbytery of *Selkirk*, when he was there, how readily they would have received him into their *Communion*, ſuch a particular eſteem they had for him. The Story that's *metamorphos'd* by this Accuſer into a prodigious villany is no more than this, That the *Doctor*, when he was a Boy at the Univerſity, fell into the Company of two other *Young Gentlemen* at *Dundee*, and they three walking about the Fields in the Summer-time, met in the Evening with ſome Women that were watching in the Fields the Linnen that they had waſh'd, the other two Gentlemen accoſted ſome of theſe Women,

men, by amorous and fooliſh Embraces, and the *Doctor* over hearing one of them ſqueak, he called them back, and chid them for what they had done, and told them if there was any noiſe made about it, he would declare he had no acceſſion to it. And when this triſling Story was examined before the Presbytery of *Dundee*, both the Women, and the other two Gentlemen acquitted the Doctor, and conſtantly owned that he had no ſhare in it at all. And this is remarkable, that there was no Circumſtance relating to it, but what was examined by Mr. *Rate, then Miniſter of Dundee*, an *Indulg'd Presbyterian*. Nor did the *Doctor* go out of the Nation till two years after that, upon occaſion of his Fathers death. By this Story one may ſee the Malice, and indefatigable Induſtry of that Sect, it was the *Doctors* early fate to be accuſed by the Presbyterians; and though no part of the Story be within any poſſible degrees of Truth: yet the Reader may ſee, how the Libeller Vapours, as if he had the beſt and cleareſt Evidence. And ſince the *Doctor* has lived eighteen or nineteen years beyond the reach of Calumny, blameleſs, to the Conviction of his Enemies, how fooliſh, and how impious is it to accuſe him.

As for his being Popiſh he has given an account of that in the Preface to his Sermon Printed at *London* 1686; but that he was a *Jeſuit* is a Lye, for he was never of any Order in *that Church*, and his Zeal againſt Popery did ſufficiently appear, and all that know him, know his Innocence, as to all the malicious Slanders invented againſt him.

The following Paragraph, pag. 72. mentions Mr. *Monro*, commonly called *Doctor Monro*. I am ſufficiently ac-

quainted with the *Doctor*, and he says so little of him, that I may be allowed to examine it particularly. First, He's commonly called Dr. *Monro*, and the meaning of this is one of two, either a *Fanatick Squeamishness* that will not allow the Title of *Doctor* to any Clergy Man; or, an insinuation that he was *not graduated Doctor in the University*. If the first be intended, 'tis but a piece of *Quakerism, the 4th. day of the Week commonly called* Wednesday. If the second be meant, he was not called *Doctor* until the *Month of February* 1682, when he received his Degree in the *Theological Schools of the New College at St.* Andrews *from the Learned Doctor* Comri, *then Vice Chancellour of the University*.

Our Libeller adds that he is a mighty Agent for the Party. If he has any qualities to recommend him, that of a good Agent is none of them. And again, he is represented to be one of the *Episcopal Pamphleteers*. I do not know what he means by this, unless he charges him with publishing the *Presbyterian Inquisition*. It may be he was the Author of that *Narrative*, which he is ready to justifie if ever he is fairly tryed (excepting still some Marginal Notes relating to Mr. *Rule*, to which he had no accession) and this *Pamphlet* contains so many steps of *Presbyterian Knavery and disingenuity*, that if he please he may let it alone.

Pag. 72. But the saddest blow against the *Doctor* is this, that it is well known that he Rode for several years in the *Pope's Guards*, but I ask, to whom is this known? *To the Presbyterians only, who know all secrets, and discover Plots in the World of the Moon?* But I must tell you that for the time the *Doctor* was

was abroad, he was never out of *France*, and the Confines of it, nor nearer to *Rome* than about four hundred and eighty *Italian Miles*. It were more easie for this Accuser to have Copyed the former Libel contained in the *Presbyterian Inquisition*, than thus to trust to his own invention.

Mr. *Gray* comes next, if he mean Mr. *James Gray*, *Minister of Kelso*, he is remarkable for his *Modesty*, *Learning*, *Veracity*, and *Piety*, and he is Characterred in an opposite Style, by such as neither know him, nor the vertues that recommend him to his Brethren.

Mr. *George Henry*, *Minister of Corstorphen*, is a Man of *Gravity* and *Prudence*, and his other qualifications are undeniable, and he is not capable of any such extravagance of *Passion* as this common Accuser charges him with. Pag. 78.

Mr. *Alexander Ramsay*, *Minister of the Old Kirk of Edinburgh*, was driven from his Residence in the West by the *Covenanted Zealots*, and lived since in the Eye of the Nation, beloved of all that know him, whether we consider his blamless Life, or Ministerial Sufficiencies.

Dr. *Annan Dean of Edinburgh* was known all *Scotland* over, and there was scarcely ever a more innocent Man in *Britain*, and he needs no Apology.

Now 'tis pleasant enough to observe, that in all this List he hath not named *the Author of Scotch Presbyterian Eloquence*, *nor the Publisher*.

I have

I have given you a ſhort account of ſuch as I know, for ſuch as I am not acquainted with, I have no reaſon to believe this Libeller. For if they were never ſo guilty, they muſt have other Accuſers than Men of ſuch Proſtitute Conſciences. His Civility to the Church of * *England* alone, makes it appear how little he is to be regarded. He begins his Book with a † Lye in the *Title Page*, that it might be all of a piece. As for any Shadows of Argument that are here and there ſcattered, if they be of any weight they ſhall be conſidered when the other Pamphlets, that are threatned by the Party, are made publick.

* Vide *Page* 4. *throughout.*

† *Printed for* Tho. Anderſon *near* Charing-Croſs. 1693.

Farewel.

FINIS.